

THE HOLY TABLE NAME AND THING

More antiently, properly, and literally used under the New Testament, than that of an *Altar*:

Written long agoe by a Minister in
Lincolnshire, in answer to D. COAL,
a judicious Divine of *Queene*
MARIES daies.

illa Sacramenti donatrix Mensa:—
Aurel. Prudent. in Peristeph.
Hymno 11.

By J. Williams. Bp of Lincoln.



Printed for the Diocesse of *Lincoln*.

1637.

THE
HOLY TABLE
NAME AND THING

More anciently, properly, and in
early editions, before the
first time of its being

Written long ago by
Lambert, in which is the
a full and complete
of the same

The second edition, which
has been in the

~~576,300~~

70,5012



I Have read and thorowly perused a Booke, called
The Holy Table, Name, and thing, &c. written
by some Minister of this Diocesse. And do conceive
it to be most Orthodox in Doctrine, and consonant in
Discipline, to the Church of England: And to set
forth the Kings Power and Rights, in matters Eccle-
siasticall, truly and judiciously; and very fit to be Prin-
ted: And do allow and approve of the same Treatise to
be Printed and Published in any place or places, where
as Ordinary I am enabled and licensed so to doe. And
in witnesse hereof, I have subscribed my Name the
last day of November,

IO. LINCOLN,
Deane of Westminster.

I have read and know, & know a book called
 The Holy Table, containing the Sacrament
 of the Lord's Supper of this Diocese. And do conceive
 it to be most orthodox in Doctrine, and consistent in
 Discipline, to the Church of England: And to let
 forth the Right Power and Rights in matters Eccle-
 siastical, and in judicium, and every thing to be prin-
 ted and published, in any place or places, where
 in Ordinary I am established, or shall be in due and
 its minister's power, I have subscribed my Name the
 10th of October.

JO: LINCOLN
 Dean of Westminster.

CHAP. I.

*Of the state of the Question, and the
first occasion of the writing of the
Letter: with a true Copie of the
same.*

I was a new but witty
Etymologie, which the
Lord Chancellour (a) *At Star-cham-*
St. Albans gave of a *Libell* *in the cause of*
that it was derived of a *the Nottingham*
Libell *Libell*
that it was forged at home, and
a *bell* to ring it up and
downe the Countrey.
Both these parts are
fully expressed in this
Phamphlet. First, (b) *Coal* makes the *lie*, and pre-
sents it for a token to his private friend; then his
private friend makes the *bell*, by commending it
to the *Presse*, and ringing it abroad over all the
Countrey. And it gave an *omen*, of what colour
the whole Book would prove, by the mistake in
the first page, where his friend calls him a *Divine*
of *Indigment*; which is the second part, whereas in-
deed he is but a *Divine of invention*, which is the
first part of *Logick*. And this *Invention* he puts in

(a) *At Star-cham-*
in the cause of
the Nottingham
Libell

(b) *Title loose.*

(c) Εἰς τὴν δὲ
 τὴν ἐν τῇ
 ἀποστολῇ αὐτῇ
 ποῦς ἐν τῇ
 τῇ Χρῆστος
 τῇ Χρῆστος
 an. Enarr. in De
 molib. orat. de
 classibus.
 (d) τὴν γὰρ
 ἀποστολὴν δὲ
 τῇ Χρῆστος
 Rhet. l. 5. c. 17.
 (e) Aristot. Me-
 teor. l. 3. c. 4.

practice, not onely in displaying his matters of Right, as all your (c) *artificial* hand-
 lers of *Controversies* are permitted to do; but e-
 ven in *stating* the matter of fact: which when it
 is in writing before our eyes, is no more by a
 disputant indeed to be *wrigled* and *rested*, but to
 be taken as it is set down, and (for the time at the
 least) *(d) swallowed & believed*. Whereas this poore
 fellow makes himselfe an *Adversary*, not out of
 the Letter, but out of his owne phantase; and dri-
 ving him before him (as he in (e) *Aristotle* did his
 shadow) from one end of the Book to the other,
 shoots all his arrows at this man of *clowts* of his
 own rearing, and yet with all this advantage ne-
 ver stirs him. I will give you a short taste of his
faining and his *failing*. (f) He *fains* the Letter writ-
 ten not long since. He fails, because it was writ-
 ten when all flesh in *England* had corrupted their
 waies, and that there was a generall deviation in
 this weighty businesse. (g) He *fains*, that the Que-
 stion was of *placing the Communion Table*. He fails
 for it was about the *erecting of a Stone-Altar*. (h) He
fains, that the *Writer* conceiv'd the *bowing at the*
name of Iesus was a *waive thing*. He fails, for the
Writer doth commend, allow, and practice it. (i) He
fains, the *Writer* had no reason to suspect any other
sacrifice aimed at by the *Vicar*, but *spiritual* only.
 He fails, and never confer'd with the *Writer* about
 it, who chargeth the *Vicar* with *meaning a Sacrifice*
contrary to his Subscription. (k) He *fains*, that the
Writer would cunningly draw the *Chappels* and
Cathedrals to a kind of *premnure* about their *Com-*
munion.

(f) Title leafe,
 & p. 26.

(g) Title leafe,
 and letter p. 69.

(h) p. 5. & Let.
 p. 88. 69.

(i) p. 8. & Let.
 p. 69.

(k) p. 17. & Let.
 p. 69.

munition Table. He *fails*, for the *Writer* confesseth
 he doth allow and practise it. (l) He *fains* the *Writer* (l) p. 41. and
 doth slight; But *fails*, for he doth cite and approve *Let. p. 71. p. 42.*
 the appellation of *second service.* He *sais*, that *& 40.*
 the *Writer* doth report the peoples pulling downe of
Altars, as a *Doctrine.* He *fails*, for he mentions it
 onely as a *matter of fact.* (m) He *fains* the *Writer* (m) *Pag. 42. &*
 should make the *Councel Act*, for the taking down *Let. p. 74.*
 of *Altars*, a *kind of Law* which no man was oblig'd un-
 to. He *fails*, for the *Writer* saith it was obeyed over
 all *England.* Lastlv, he (n) *fains*, that the *Vicar* did (n) p. 71. and
 not thinke of *Fixing the Table to the wall*, because he *Let. p. 69. 76. 77.*
 himself hath no cause to think so, nor reason to conceive,
 and may reasonably presume the contrary. He *fails*, for
 the *Letter* doth every where charge upon the *Vi-*
car the contradictory assertion. So that this man
 hath not only made himself the *Judge*, to open the
Law, but the *Jury* also, to find the *fact* in the whole
 controversie. But this is not to be endured. For
 beside that it is uncertaine, whether hee be of
 the *Voisinage*, and but an inhabitant of a remote
 and another *Province*, and so ignorant of the *Cir-*
cumstances of the *fact*, he sheweth himself (every
 where) such a *vugnacissimum animal* (as (o) he said (o) *Pitron. Ar-*
 of the *Gander*) so partially addicted to *brabbling* and *bit. Satyr.*
contention, that he may be well excepted against *Cœpiq; pug-*
 for a *common Barreter.* (p) Hee chargeth it home *nacissimum*
 upon the *Writer*, for saying that the *Curate* & the *animal arma-*
Churchwardens were appointed to pull down, when *ta elidere ma-*
 they were appointed only to take down the *Altars:* *riu.*
 For saying that the name of an *Altar* (q) *Crypt,* (q) *Pag. 34.*
 when he should have said, *Came* into the Church:

(r) P. 12.

For (r) saying that they were taken down in all
or most; whereas he should have said, in sundrie
and many places of this Kingdome: Lastly, for

(s) P. 3.

(s) The Order
for the Admini-
stration.

(u) Aristot.

Ethic. l. 4. c. 1.

(x) Asinaria.

(s) saying, *The Communion*, whereas he should
have said, *The Lords Supper*. When the Rubrick (t)
hath it, *The Lords Supper, or holy Communion*. And
would any man trust such a (u) *Tithe of Cummin*, as this wrangler is, to be of his
Jury? Besides that (as *Plautus* describes him to a
hair in a Comedy of his own (x) denomination)

*Siquidem hercle Eacidiis minis expletus
animisque incedit,*

hee comes into the Session-house with such a
haughty and prejudicate opinion of himself and
his Cause, that no man can expect the least right
at his hands. For besides that his friend *Clove*
doth stick him in the doore of his Book (before
his going forth into the open Aire) with this
pretty perfume of a *Judicious and Learned Divine*,
he doth so swell and improve by degrees; that
hee makes his work above all the *Humane*, and
equall to the *Laws Divine*. For speaking of the
Preface of the Communion-Book, (a Canon confir-
med by *Act of Parliament*) that doth nor (with-
out all question) direct the *Bishop* to send his re-
solutions to the *Priest*, hee saith upon that Law,

(y) P. 11.

(y) It is as true, or at leastwise more fit, that the *Bishop*
should do as he would have him. Which is so high a
Language against the *Laws* of the Land, and the
practice of all *Ordinaries* (who execute their own
Mandates by their own *Officers*) as was never utter-
red, and printed with *Licence* by any *Subject* of
England.

England before this time. *T. C.* indeed from his *Presse* at *Coventry*, was wont to send abroad much of this stuff in *Martin Marprelates* daies.

And for the other, what meaning should he have to bind up the *Letter*, not (as in reason hee should) *before*, but *after* his whole *Book*; and to call it (z) *Apocrypha*; but that he would have us ^{(z) He turned to a Printer.} to take all his *dreames* for *Canonick Scripture*? So that a man cannot imagin, what evidence to provide, to give satisfaction to so haughty a Companion, who

Iura negat sibi nata, nihil non arrogat armis.

Considering therefore the partiality of this *Writer*, who makes his own *Cafe*, makes his own *Evidence*, makes his own *Law*, makes his own *Authorities*, and all out of his own *Concept*, and endeavours what he can, *a fear la Cause*, (as the *Spanish Advocates* use to say) *to give a fair Cause a foule face*: I shall be bold (as a neighbouring Minister to the *Scene* of this businesse, and employed amongst other of my profession, in some of the main passages) to set down *seriously* and *faithfully* the whole carriage of the *Businesse*, the true Copy of the *Letter*, the agitation this *Cause* hath had with us *below*, not able to penetrate into those *Motions* it receiv'd *above* in the *Ordinaries* *breast*, and (for it hath been a kind of walking *Spirit*) in the *Lower house of Parliament*.

The *Vicar*, a *Chorister* in the *College*, and bred up in *Musick*, brought along with him from his *faculty*, some odde *Chrotchets* into the *Ministry*. And having too much favour from his *Diocesan*

(who had never seen a tolerable *Incumbent* of that Church before) began to fly upon his owne *Coat*, and turn'd out of the Town two grave and painfull *Preachers* salaried by the *Parish*; whereof the one was his own *Cousin*, and brought in by himself a little before. His next *quarrell* was with the *Alderman* and his *Brethren*, about some matters of *Malting* and *Tithing*: which (by the continued favour of the *Ordinary*) was ended to his *advantage*. Then he fell upon this removing of the *Communion-table* from the *upper part* of the

(a) *Aldermans*
Letter.

Quire (where it was (a) *comely placed* and had stood time out of mind) to the *Altar-place*, as he called it. M^r. *Wheatly* the *Alderman* questioning him thereupon, what *authority* he had from the *Bishop*, *Chancellour*, or any of his *Surrogates*, to do this *alteration*, received this Answer, (b) *that his authority was this, He had done it, and he would iustifie it.* Upon the which *returne*, M. *Wheatly* commanded his *Officers* to remove the *Table* to the place again; which they did accordingly, but not without striking, much heat, and indiscretion, both of the one side and the other: The *Vicar* saying, *he car'd not what they did with their old Trefle, for hee would build him an Altar of stone at his owne charge, and fixe it in the old Altar-place, and would never Officiate upon any other*: the rude people replying: *he should set up no dresser of stone in their Church, and they would find more hands to throw his stones out, then he should doe to bring them in; and would all in a body make a iourney to the Bishop, before they would endure it.* Whereupon M. *Wheatly* the *Alderman* pre-

(b) *Aldermans*
Letter.

presently wrote unto his Lordship of these passages; as also of his light gesture in *bowing at the Name of Iesus*, so as sometime his *Book* fell downe, and once *himself*, to the derision of those that were not well affected to that religious Ceremony. And this was about *June* or *July* 1627. To this the *Bishop* returned no answer in *writing*, at that time, but sent a quick and sharpe message by *Word of mouth*, both to the *Alderman* and the *Vicar*; that they should not presume, either the one or the other of them, to move or remove the *holy Table* any more, otherwise then by speciall direction from him or his *Chancellour*; and that it should remaine where it did (if it stood within the *Quire*) untill his next passage to *Lincolne* by the *Town*; at what time he would himselfe by view taken upon the place, accommodate the same according to the *Rubrick* and *Canons*, And that the *Vicar* should not presume to set up any thing in *Church* or *Chancell*, in the *interim*. Which return did not altogether pacifie the people of the *Town* in their jealousies against their *Vicar*. But Mr. *Wheatly*, a prudent and discreet man, afraid to offend the *Bishop*, (as one who had been a singular friend and patron to that towne, when he was in *place*) resolved to ride unto his Lordship. Which was no sooner known, but all they of the *Town* that were able, would needs hire horses and ride along with him. The *Bishop* when he saw such a *company*, enquired of them what the matter was? They opened unto him all this *difference*, assured his Lordship they were every

every one of them *quiet & peaceable men, conformable* in all things to the Kings *Laws Ecclesiasticall* and willing to submit themselves to any *Order* concerning the situation of the holy *Table*, which his Lordship should appoint. Only they represented unto his Lordship, that they were much scandalized with the putting downe of their *sermons*, and this new intended erection of a stone *Altar* upon the neck therof. And that, if his Lordship should appoint the *Table* to stand in the *upper end of the Quire*, it was impossible that the 24th part of the *Parish* should see, or heare the *Vicar* officiating thereupon. Desiring his Lordship to take it to his consideration, that the *Vicar* (whom his Lordship much favoured) was not alwaies right in the *Head-piece*; and that they lived in the midst of *Recusants*, their chief Governour being one of that profession himself, and that those kind of men began already to jeere and deride this new alteration. The *Bishop* entring into a discourse of the *indifferency* of this *circumstance* in its owne nature, the *Vicar* came suddenly into the *hall*, pale and staring in his looks, and either with his journey, or some other affrights much *disordered*. Which the *Bishop* observing, used him with all sweetnesse and lenity, bad him not be troubled with any thing that had happened, for he would end this difference to his contentment. The *Vicar* brake out into *passion* and *teares*, and said they threatned to set his house on fire. The *Bishop* answered, that if they did so, hee would procure him *another*; and he hoped *his Majesty*

jeſſy would provide for them ſuch *houſes*, as in that caſe they well deſerved. The *Alderman* and his *Aſſiſtants* utterly denied the knowledge of any ſuch baſe intents, or *menaces*; but ſubmitted themſelves wholly (as the *Vicar* likewise did) to the *Biſhop's* *deciſion*. Then the Lord *Biſhop* taking the *Vicar* aſide, talk't with him in private a prett'y while. What they diſcourſ'd of is not particularly known. His Lordſhip was over-heard ſomewhat earneſt with the ſaid *Vicar*, to tell him who they were that ſet him on upon theſe *alterations*. And it is conceiv'd generally, that the *Vicar* told his Lordſhip all the truth, from point to point. At the cloſe, the *Biſhop* ſaid unto him, Well, Mr. () you ſhall ſup with your Neighbours in my *Hall* to night, upon ſuch cold proviſion as my people can make you: But I have ſup't already upon that you tell me, And if all the *Bookes* I have of that *nature* be able to do it, I will finde ſome ſatisfaction for *my ſelf* and *you* in all theſe particulars, before I goe this night to *bed*. And I will provide a Letter, as written to you. Mr. *Alderman* to ſhew to your *Brethren*, and ſome *Notes* to bee delivered to the *Divines* of the *Lecture* at *Gr.* And both theſe (if the fault be not in my *ſervant*) ſhall be ready by ſeven a clock in the *morning*.

The *Biſhop* ſate up moſt of the night, and his *Secretary* with him in his ſtudy. What they there did is not diſtinctly known: but it was obſerv'd that the *Secretary* came down for the *Book* of *Martyrs* which ſtood in the *Hall*, and borrowed from

the Parish-church Bishop Jewels workes. In the Morning between 7. and 8. of the clock, was delivered to the *Alderman* this Letter sealed up.

Mr. *Alderman*, I do conceive, that your *Communion-Table*, when it is not used, should stand in the upper end of the Chancell, not *Altar-wise*, but *Table-wise*. But when it is used, either in the time of the *Communion*, or when your *Vicar* shall be pleased to read the latter part of the *Divine-service* thereupon, the *Churchwardens* are to cause the Clerk or Sexton to remove it, either to the place where it stood before, or any other place in *Church* or *Chancell*, where your *Minister* may be most audibly heard of the whole Congregation. If both your *Churchwardens* agree with the *Vicar* upon such a place, let it be disposed of accordingly; and your *Ministers* are not to officiate upon it in any other place. If your *Churchwardens* disagree with the *Vicar*, let them take the opinion of that *Surrogate* of my *Chancellour*, who dwels next unto your Towne of *Grantham*, and he and any one of the *Churchwardens* shall upon view assigne the place where the *Table* shall stand in most conveniency, when it is to be officiated on by either of your *Ministers*. And so I desire you to intimate this unto the *Churchwardens*, & do recommend me very heartily to you and all your neighbours, and you and them in my prayers to Gods protection. And am

At the same time this *Letter* was delivered, there was delivered also by the *Secretary*, a sheet
of

of paper closed up, to be conveyed to the *Divines* of the *Lecture* at *Gr.* upon their next meeting-day, with a Note of direction from the said *Secretarie*, that if they conceived these passages contained in that *Paper* to be well and truly collected, and had not found in their *readings* and *observations* the contrary, they should impart them to the *Vicar* of *Gr.* being one of their *Company*, and improve them what they could to give him satisfaction, not denying (if he so required) to let him take out a *Copie* of the same for his owne use, but not to divulge these *papers* any farther. But if they found any mistakings in these *Quotations*, or had met with any other *Canons* or *Constitutions* differing from these, or that they themselves varied in opinion from the premisses, they should forbear to impart them, but write freely back again their said *variance*, from these directions, together with their *reasons* for the same, which should be very kindly and thankfully accepted. Or to this effect. Wee met accordingly, perused these *Papers*, found them digested in the former part into the fashion of a *Letter*, (yet directed to no body) but not so figuredly and distinctly in the *later*. They were not written with the *Bishops* own hand, with which we were all acquainted, nor subscribed by any body, and they varied in some places in *matter* from this *printed Copie*, but little in *form*. After perusal, we did conferre with the said *Vicar* at two severall daies, especially about the Contents

of this *Paper*. Who undoubtedly, at that time, received full *satisfaction* thereby, and conceived that he had lost nothing by this *decision*, having gain'd all the points, excepting the form of placing the *Table*; against the which hee conceived the *Rubrick of the Liturgie* to be apparant, but his Lordships *opinion* to be very indifferent, because he observed (as he said) the *Table* in his Lordships privat *Chappel* to be so placed, and furnished with Plate and Ornamentts above any hee ever had seen in this Kingdom, the Chappell Royall only excepted. And so this difference was at that time thus ended & composd, and the *Vicar* well satisfied, and never out of his Lordships favor (whereof he reaped after this much fruit & profit) to his very dying day. Now the true Copy of this *Letter* or *Notes* (for without all question they were neither superscribed, nor subscribed) here ensueth:

Sir, with my very hearty commendations unto you, &c. When I spake with you last, I told you that the standing of your *Communion Table*, was unto mee a thing so indifferent, that unlesse offence and umbrages were taken by the Town against it, I should never *move* it, or *remove* it. That which I did not then suspect, is come to passe. Your *Alderman*, whom I have known these 17 or 18 yeeres, to be a discreet and modest man, and far from any humor of *Innovation*, together with the better sort of the *Town*, have complained against it. And I have without taking any notice of your *Aff*, or touching in one syllable upon your *reputation*, appointed the *Church-wardens*, whom

whom in my opinion, it principally doth concern, under the *Diocesan and by his directions*, to settle it for the time : as you may see by this *Copy* enclosed. Now for your own satisfaction, and my poore advice for the *future*, I have written unto you somewhat more at large then I use to expresse my self in this *kinde*. I doe therefore (to deal plainly) like many things well, and disallow of some things in your carriage of this businesse. It is well done that you affect *de:ency* and *comellinesse* in the officiating of Gods *divine service*, that you president your self with the Forms in his Majesties *Chappels* and the *Quires* of *Cathedrall Churches*, (if your *Quire*, as those others, could contain your whole congregation) that you do the reverence appointed by the *Canons* to that blessed name of *Iesus*, so it be done humbly and not *affectedly*, to procure the *devotion*, and not move the *derision* of your Parishoners (who are not it seems *all of a piece*) & that you do not maintain it *Rationibus non cogentibus*, and so spoil a good cause with bad arguments. These things I do my self allow & practise. But that you should say you will upon your own cost build an *Altar of Stone* at the upper end of your *Quire*: That your *Table* ought to stand *Altar-wise*; That the fixing therof in the *Quire* is so *Canonical*, that it ought not to be removed (upon any occasion) to the *body* of the *Church*; I cōceive to be in you so many mistakings.

For the first; If you should erect any such *Altar*, (which I know you will not) your *discretion* (I fear me) would prove the onely *Holocaust*

to be sacrificed on the same. For you have *subscribed* when you came to your place, that that other *Oblation*, which the *Papists* were wont to offer upon these *Altars*, is a *Blasphemous figment and pernicious Imposture*. In the 31. *Artic.* And also, that we in the Church of England must take heed lest our *Communion* of a *Memory* be made a *Sacrifice*. In the 1. *Homily upon the Sacrament*. And it is not the *Vicar*, but the *Churchwardens* that are to provide *Vessels* for the *Communion*, and that not an *Altar*, but a faire joyned *Table*. *Canons of the Convocation 1571. Pag. 18.* And that the *Altars* were removed by Law, and *Tables* placed in their stead in all, or the most Churches of England, appeares by the *Queens Injunctions 1559.* related unto, and so confirmed in that point by our *Canons* still in force. *Canon 82.* And therefore I know you will not build any such *Altar*, which *Vicars* were never enabled to set up, but were once allowed (with others) to pull down, *Inimitt. 1^{mo} Elis. For Tables in the Church.*

For the second point; That your *Communion-table* is to stand *Altar-wise*; if you mean, in that upper place of the *Chancell*, where the *Altar* stood, I thinke somewhat may be said for that, because the *Injunctions 1559* did so place it. And I conceive it to be the most decent *situation* when it is not *used*, and for *use* too, where the *Quire* is mounted up by *steps*, and *open*, so as hee that *officiates*, may be *seen* and *heard* of all the *Congregation*. Such an one, I am informed, your *Chancell* is not. But if you meane by *Altar-wise*, that the *Table*

Table should stand *along close by the wall*, so as you be forced to officiate at the one end thereof (as you may have observed in great mens *Chappels*) I do not beleive that ever the *Communion-tables* were (otherwise then by casualty) so placed in *Countrey-churches*. For besides that the Country-people, without some directions beforehand from their superiours, would (as they told you to your face) suppose them *Dressers* rather than *Tables*. And that *Q. Elizabeths* Commissioners for causes Ecclesiasticall directed, that the *Tables* should stand; not where the *Altar*, but where the *steps* to the *Altars* formerly stood. *Orders* 1561. The *Minister* appointed to read the *Communion*, which you (out of the *Booke of fast* in 1^{mo} of the *King*) are pleas'd to call *second service*, is directed to read the *Commandements*, not at the *end*, but at the *North-side of the Table*, which implies the *end* to be placed towards the *East great Window*—*Rubricke before the Communion*. Nor was this a new direction in the *Queens* time onely; but practis'd in *K. Edwards* reign. For in the plot of our *Liturgie* sent by *Mr. Knox* and *Whittingham* to *Mr. Calvin*, in the reign of *Q. Mary*, it is said, *that the Minister must stand at the North-side of the Table*. *Troubles at Frankford*, p. 30. And so in *K. Edwards Liturgies*, the *Ministers* standing in the midst of the *Altar*, 1549. is turned to his standing *at the North-side of the Table*, 1552. And this last *Liturgie* was revived by *Parliament* 1^o. *Elis.* c. 2. And I believe it is so used at this day in most places of *England*. What you saw in *Chappels* or *Cathedrall Churches*,
is.

is not the point now in *Question*, but how the *Tables* are appointed to bee placed in *Parrish-churches*. In some of these *Chappels* and *Cathedrals*, the *Altars* may be still standing, for ought I know; or, to make use of their *Covers*, *Fronts* and other *Ornaments*, *Tables* may bee placed in their room, of the same length and fashion the *Altars* were of. We know the *Altars* stand still in the *Lutheran Churches*. And the *Apologie* for the *Augustane Confession*, *Artic. 11.* doth allow it. The *Altars* stood a yeare or two in the reigne of King *Edward*, as appeares by the *Liturgie* printed 1549. And it seems the *Queen* and her *Counsell* were content they should stand, as we may guesse by the *Injunctions*, 1559. But how is this to be understood? the *Sacrifice* of the *Mass*e abolished (for which *Sacrifice* onely *Altars* were erected) these (call them what you please) are no more *Altars*, but *Tables* of *Stone* or *Timber*. And so was it alledged 24. [Novem. 4°. *Edw.* 6. 1550. *Sublatio enim relativo formali, manet absolutum & materiale tantum.* And so may be well used in *Kings* and *Bishops* houses, where there are no people so void of *Instruction* as to be scandalized. For upon the *Orders* of breaking down *Altars*, 1550. all *Diocesses*, as well as that of *London*, did agree upon receiving *Tables*, but not so soone upon the *form* and *fashion* of their *Tables*. *At. & Mon. pag. 1212.* Beside that, in the old *Testament* one and the same thing, is termed an *Altar* and a *Table*. An *Altar*, in respect of what is there offered unto *God*; and a *Table*, in respect of what is thence participated

icipated by men, as for example, *by the Priests*. So have you *Gods Altar* the very same with *Gods Table*, in *Mat. 1. 7*. The place is worth the marking: For it answers that merry Objection out of *Heb. 13. 10*. which you made to some of your fellow Ministers; and one *Dr. Morgan* before you, to *Peter Martyr*, in a disputation at *Oxford*. We have no *Altar* in regard of an Oblation; but we have an *Altar*; that is, a *Table*, in regard of a participation and *Communion* there granted unto us. The proper use of an *Altar* is to *sacrifice* upon, the proper use of a *Table* is to *eat* upon, *Reasons*, &c. 1550. vide *Act. & Monum* pag. 1211. And because a *Communion* is an action most proper for a *Table*, as an *Oblation* is for an *Altar*; therefore the Church in her *Liturgie* and *Canons* calling the same a *Table* onely, do not you now, under the Reformation, call it an *Altar*. In King *Edwards Liturgie* of 1549. it is almost every where; but in that of 1552. it is no where called an *Altar*, but *The Lords Board*. Why? Because the people being scandalized herewith (in *Countrie-churches*) first it seems beat them down *de facto*; then the supreme Magistrate (as here the *King*) by the advice of *Archbishop Cranmer* and the rest of his Counsell, did anno 1550. by a kind of Law put them downe *de jure*. 4^o. *Edw.* 6. *Novemb.* 24. And setting these *Tables* in their rooms, took away from us, the children of this Church and Common-wealth, both the name and the nature of those former *Altars*. As you may see *Injunct.* 1559. referring to that order of *K. Edward*, and

C

his

his Counsell, mentioned *Act. & Monum pag. 1211*. And I hope you have more learning, then to conceive the *Lords Table* to be a *new Name*, and so to be ashamed of the *Word*. For, besides, that *Christ* himselfe instituted this *Sacrament* upon a *Table*, and not an *Altar*; (as Archbithop *Cranmer* and others observe, *Act. & Mon. pag. 1211*.) it is in the Christian Church; at the least 200. yeeres more ancient, then the name of an *Altar* in that sense; as you may see most learnedly proved (besides what we learn out of *St. Paul*) out of *Origen* and *Arnobius*, if you do but read a book that is in your Church, *Jewel against Harding, of private Masse, Artic. 3. pag. 145*. And whether this name of *Altar* crept into the Church, in a kind of complying in phrase with the people of the *Jews*, as I have read in *Cheremittius, Gerardus*, and other sound *Protestants*, (yet such as suffer *Altars* to stand;) or that it proceeded from those Oblations made upon the *Communion-Tables* for the use of the *Priest* and the poore, whereof we read in *Iustine Martyr, Irenaeus, Tertullian*, and other ancient Writers; or because of our Sacrifice of praise and thanksgiving, as Archbithop *Cranmer* and others thought, *Act. & Mon. pag. 1211*. the name being now so many yeeres abolished in this Church, it is fitter in my judgement, that your *Altar* (if you will needs so call it) should according to the *Canon* stand *Table-wise*, then your *Table*, to trouble the poore Towne of *Gr.* should be erected *Altar-wise*.

Lastly, that your *Table* should stand in the
hight

higher part of the *Chancell*, you have my assent in opinion already: And so was it appointed to stand, out of the *Communion. Orders by the Commiss. for causes Ecclesiasticall*, 1591. But that it should be there *fixed*, is so farre from being the onely *Canonicall* way, that it is directly *against* the *Canon*. For what is the *Rubrick* of the Church, but a *Canon*? And the *Rubrick* saith, *It shall stand in the Body of the Church, or in the Chancell, where Morning prayer & Evening prayer be appointed to be said*. If therefore *Morning prayer and Evening prayer* be appointed to be said in the *Body* of the Church, (as in most *Countrie-Churches* we see it is) where shall the *Table* stand in that Church most *Canonically*? And so is the *Table* made removeable; when the *Communion* is to be celebrated, to such a place as the *Minister* may be most conveniently heard by the *Communicants*: by *Qu. Elis. Inimict.* 1559. And so saith the *Canon* in force, *that in the time of the Communion, the Table shall be placed in so good sort within the Church or Chancell, as thereby the Minister may be most conveniently heard, &c. Canon* 28. Now judge you, whether this *Table* (which like *Dedalus his Engines* moves and removes from place to place, and that by the inward wheelles of the *Church Canons*) be fitly resembled by you to an *Altar* that stirres not an inch: and supposed to be so resembled most *Canonically*. And if you desire to know out of *Ensehnus*, *S. Augustine*, *Durandus*, and the fifth *Councell of Constantinople*, how long *Communion-tables* have stood in the midst of *Churches*, read a

Book which you are bound to reade, and you shall be satisfied, *Iewel against Harding: Of private Masse, Artic. 3. pag. 145.* The summe of all is this:

1. You may not erect an *Altar*, where the *Canons* admit only a *Communion-table*.

2. This *Table* (without some new *Canon*) is not to stand *Altar-wise*, & you at the *North end* thereof, but *Table wise*, and you must officiate on the *North-side* of the same, by the *Liturgia*.

3. This *Table* ought to be *laid up* (decently covered) in the *Chancell* onely, as I suppose; but ought not to be officiated upon, either in your *first* or *second service*. (as you distinguish it) but in that place of *Church* or *Chancell* where you may be most conveniently seen and heard of all.

4. Though peradventure you be (with him in *Tactus*) Master of your own, yet are you not of other mens Eares, and therefore your *Parishioners* must be *Judges* of your *audiblenesse* in this case, and upon complaint to the *Ordinary*, must be relieved.

5. Lastly, whether side soever (you or your *Parish*) shall first yeeld unto the other in these needlesse controversies, shall remain in my poore judgement, the more discreet, grave, and learned of the two. And by that time you have gained some more experience in the *Cure of Soules*, you shall finde no such *Ceremony* to *Christian charity*. Which I recommend unto you, and amever, &c.

Now.

Now if you desire to know why I have been so tedious in stating thus the *Cause*, with all the *Circumstances* thereof, I answer with the *Poet*, that it is to ease you, if you please, of further *tediousness* :

(c) *Vt, si malueris, lemmata sola legas;*

(c) *Mart. Epigr. lib. 14, Apol.*

That if you be so disposed, you may end the *Book* with this first *Chapter*. For the true *stating* is the *concluding* of the *Question* we have in hand. I dare here appeal without any further *defence* to any *indifferent Reader*, what *notorious want* of *Learning*, what *disaffection* to the *Church*, what *malice* to *Cathedrals*, what *inclination* to *Puritanisme*, what *approving* of *sedition*, what *popular affectation* this (d) *filia unius noctis*, this *Paper* huddled up (upon (d) *Ion. 4. 10.* this occasion) in *one night*, can argue either in the *Writer* (whosoever he be) or in *us* that were the *approvers* of the same. And particularly I appeal to you that have read the *Libell* written against it, whether it hath any way answered your expectation, or whether

((e) *Carbonem, ut aiunt, pro thesauro inventissis*) (e) *Phedr. Aug. Libertus. Fab.*
this (f) *Coal of a sinner* doth not rather appear to have been fetcht from a *Smiths Forge*, then a *sa-* (f) *Ecclesiastic.*
cred. Altar. 8. 10.



CHAP. II.

Of the Regal power in ordaining, publishing, and changing Ceremonies, as also in all Causes Ecclesiasticall. And whether that power was ever used in setting the Communion-table in form of an Altar.

IF *Alexander* was afraid to commit the proportion of his body to every ordinary Statuary, requiring that none but a (a) *Lysippus* should effigiate the same, and that *Apelles* himself could never set forth the outward beaurtie of his face, but (b) *slubbered, and farreshort of the native vivacity*; how carefull ought Sovereaigne Princes to be, not to permit their *Regall power and prerogative* (the very visage of their persons, and majesty of their visage) to be prophaned by every *Bugler*, and to be slubber'd up (as here it is) with a base *Coal*, upon the walls of this ugly (c) *Pamphlet*. Thus it is, when *Coblers* will be stretching up their *Pia-maters* above their own *Shop-lasts*, and *Chaplains*, (to shew how ready they are, at the very first call, to be dealing in matters of *State*) will be

(a) Διὸ καὶ μόνον
Ἀλέξανδρος
ἐκέλευε Λύσιπ-
πον εἰκονα-
σάμεν δὴμιον-
σίην. *Plutarch.*
de fortuna
Alexand. Orat. 2.
(b) φαίνεται
καὶ πεποιημένον.
Plutarch in A-
lexandro.

(c) From page
58. to the end of
the Book.

be pudling in studies they doe not understand.
 Dr. *Coat* hath here by his exquisite knowledge in
 the *Can-none* and *common* (or *triviall*) law, com-
 mitted a kind of merry *treason*, in presuming to
 give a man a call to be a (d) *Judge*, who died but an
 (e) *Apprentice at the Law*. (Which was more then
 the *L. Keeper of the great Seal*, without his Maje-
 sties licence, durst have done.) And mends it by
 and by with a kind of sacriledge, by taking away
 from a noble Gentlemen, his name given him at
 the Font in (f) *Baptisme*. Whereas had this
 thoughty *Doctour* left his *Littleton*, and kept him
 to his *Accidence*, he could not have forgotten that
Edwardus was his proper name.

(d) Pag. 61.
Judge Floyd.
 (e) *Reportis de*
Edmund Plow-
den un Apprenti-
tise de le Com-
mon Ley.

(f) Pag. 62.
Sir Robert Cooke.

Yea, but though he fails in names, he hits in
 matter, and shews you deep *Mysteris of State*;
 how this question of Ceremonies doth relate unto
 the King; and that the *Statute of 19. Elis. cap. 2.*
 (which by long search and study he found in the
 very first leaf of his *Common prayer book*) was not a
 power personall to the *Queen only*, but to be continued
 unto her *Successors*; and that the Kings most excel-
 lent Maiesty may safely and without any danger at
 all, command the *Table* to stand (as the *Doctour*
 would have it) and to be rail'd about. These are
 high matters indeed, if they be well proved.

That they shall bee to a haire. For this old
Lawyer, and new-created *Judge*, doth tell us, that
 if a *Fee-simple* be vested in me, and I passe it unto the
 King, the *Fee-simple* doth passe without these words,
SUCCESSORS, & HEIRS, as it doth to a Ma-
 jor, a *Bishop*, or any other meaner Corporation, as
 you

(g) Cooke op.
Littleton fol 9.
page, at the end.

you have it (g) there at large. Well said *Doctor*; His Majesty is much beholding unto you, and those about him, to take speciall care of your speedy preferment. You have not in most of your scribble given a *Bishop* any more prerogative then to the *Vicar*, nor the *King* in this Allegation, then to the Alderman of *Grantbam*. Peraventure not so much. For by perusal of your Authour, I finde the *Alderman* ranged in the third place, but the *King* and the *Bishop* jumbled up together, (as in a bagge after Chesse-play) and so thrown into the fourth place. But I pray you good *Doctor*, where upon earth was this power of ordering matters Ecclesiasticall vested, before it pass'd away, as a piece of land held in Fee-simple, unto his Majesty by the Statute of 1^{mo} Elis. cap. 2.

Quis est tam potens cum tanto munere hoc?

Was it in the *Pope*? in the *people*? in the *Clergie*? in the *Convocation*? in the *Parliament*? or (peradventure) was it in Abeyance? Away *anymall*; I tell thee, The power in matters Ecclesiasticall is such a Fee-simple, as was vested in none but God himselfe, before it came (by his and his onely donation) to be vested in the *King*. And being vested in the *King*, it cannot by any power whatsoever (no not by his (h) own) be divested from him. The *donour* in this Feoffment is God, and God onely; the *Deed*, a Prescription time out of mind in the Law of Nature, declared more specially and at large by that Statute-law, which we call the Word of God. So that, *Doctor*, you deserve but

(h) Translat. of
the Orat. de ver.
Obed. 1515.
shewes this to
have been the
opinion of Steph.
Gardiner.

but a very simple Fee, for your impertinent example of this Fee-simple. But what do you merit for your next prank? where you say (most ignorantly and most derogatorily to his Majesties right and just prerogative) that *that Statute of 1^o Elis. c.2. was a confirmative of the old Law*? what? & was it not good untill it had pass'd the upper and lower house of Parliament? was not God able enough; the King, his bright Image upon earth, capable enough; the *Deed of Nature and Scripture* strong enough; but that (like a *Bishops* concurrent lease) it must receive a confirmation in that great chapter? Your (i) *Author*, a deep learned man in his faculty, hath it otherwise, and rightly. *It was resolved by the Judges, that the said Act of the first yeere of the late Queene, concerning Ecclesiasticall jurisdiction, was not a Statute introductory of a new Law, but declaratory of the old.* Parliaments are not called to confirm, but to affirm and declare the Laws of God. Weak and doubtfull Titles are to be confirmed: such cleare and indubitate rights as his Majesty hath to the Ecclesiasticall jurisdiction, are only overred and declared by Acts of Parliament. And all declarations of this kinde, are, as the stuffe whereof they are made, to last for ever, and no *Tomus Gourds* to serve a turn or two and so expire, as those (k) *Probationers* did, which, peradventure, some *Iustice his Clerke* might tell you of. Yea, but your meaning is, that the jurisdiction was in truth, or of right ought to be by the ancient Laws of the Realm, parcel of the Kings Jurisdiction, and united to the Crown Imperiall. Still you

(i) De iura Regis ecclesiastico, pag. 8. Non novam introduxit, sed antiquam declaravit.

(k) p. 51. x. Elis. c. 16. 14. Elis. 1. 14. Elis. 2. 23. Elis. 2.

are short, and writ nothing like a Divine. I tell you man. It is the *Kings right* by the ancient Law of God, and a main parcell of the Kings *jurisdiction* although the Laws of the Realm had never touched upon it.

(l) Translat.
1553 Latin.
1533. *Qua in re
nihil novi latum
est; tantum sig-
nificantior va-
eatulo apposto
competentem
Principe jure di-
vino potestatem
exprimi clerici
voluerunt.*

(m) The Institu-
tion of a Christi-
an man, printed.
1537.

(n) *De absolute
Regis imperio p.
19. Ad eas li-
cet Episcopi
populum hor-
tari & possint
& debeant, le-
gis tamen vim
habere sine su-
premi reipub-
licæ Magistrat-
us authorita-
te, plane non
dixerim.*

(l) *Stephen Gardner*, Bishop of *Winchester*, in his *Oration of true obedience* saith, that by the *Parliaments calling of K. Henry the eighth*, Head of the Church, there is no new invented matter wrought; only their will was, to have the power pertaining to a Prince by Gods Law, to be the more clearly expressed with this sounding and emphaticall compellation. So likewise in that book set forth by the King & convocation, called *The Institution of a Christian man*, in the chapter of the *Sacrament of Orders*, it is thus written. (m) *Unto Christian Kings and Princes of right and by Gods Commandement belongeth specially and principally to conserve and maintain the true doctrine of Christ, and all such as be true Preachers and setters forth thereof, and to abolish all abuses, heresies, and idolatries, &c.* And (n) *Lohn Beckinsaw* speaking of these particulars in hand, to wit, *ceremonies and traditions not commanded of God*, but recommended by *Clergie-men* to stirre up the people to piety and devotion, saith, *That however they may or ought to be maintained by the Bishop, yet can they not be established as a Law, otherwise then by the Authority of the Supreme Magistrate.* And these are all *Papists*, not *Protestants*, who may be suspected to colloque with their *Princes*.

Nor is this *Right* united to the *Crown of England only*, as this *Scribler* seemes to conceive, but

to

to all other Christians Crowns, and challenged by all Christian Princes accordingly. For the *Roman* Empire, one of the former (o) Authours doth instance in *Iustinian*, that with the approbation of all (o) *Quis un-*
the World, he set forth those Laws of the most blessed *quon improba-*
Trinity, the *Catholike Faith*, of *Bishops*, *Clergie-men*, *factum, qui,*
Hereticks, and the like. For the most ancient *leges edidit de*
Kingdomes of *Castile*, *Leon*, *Toledo*, and others *summa Trinita-*
of *Spain*, famous is that great work of the se- *te, & de fide Ca-*
ven *Partidas* or *Sections of Laws*, advanced by *tholi a, & de E-*
Ferdinando the third, otherwise called *the Saint*, *piscopis. Steph.*
(in whose long raigne of 35. yeeres, there *Winton. Orat.*
was no touch of (p) *hunger* or *contagion*) but fi- *p. 19. Cod. Iu-*
nished and compleated by his Sonne *Alfonso*, the *stiniani. Tom. a*
tenth; (q) in the first *Partidas* or *Section* where- *lib. 1. Titul. 1.*
of, hee speaks wholly of matter pertaining to *(p) Regnavit*
the *Catholike faith*, which directs a man to *annis 35. in qui-*
know God, by way of credence or believe. *bus nec fames,*
Nor were those Volumes so composed and col- *nec pestis fuit*
lected in those seven yeeres imployed in that *in regno suo.*
service, to be afterward disputed of in *Schools* *Lopez. Gloss.*
and *Universities* onely, but for the (r) decision *in Prolog.*
of *Causas*, and the doing of *Iustice*, in all those *part. 1.*
Kingdomes and *Dominions*. And how many Kings *(q) En la prima*
before this had made *Laws* to the same effect *Partida del sa-*
in those Countreies, God knoweth. For these *blamos de todas*
Partidas were for the most part, but a (s) *las cosas, que per-*
Col- *sistent a la fe*
leges, non solum ad causas hominum decidendas, sed ad divinum cultum dirigen-
dum augendumque continentur. Hispan. Illustrat. Tom. 1. Roderici Santii Histor. His-
pan. part. 4. cap. 2. Ec sue acabado desse que fue commecado a siete annes complidos, Prolog.
des Alfonso. p. 4. (r) Para decison de las causas, y buena Governacion de la Iustitia deslos
Reynos. K. Philips Proclam. before the Partidas, Sect. 7. 1555. (f) Leges Hispaniarum
quos vocant Partitas in volumen redegit. Francisc. Taraph de Regib. Hisp. in Alf. 10.
Hispan. illustr. Tom. 1. Colligendarum cura innumera eorum quas Partitas vulgo vocant. Io
Marian. de Rebus Hisp. lib. 13. cap. 8.

lection of the ancient Lawes. And no otherwise have these matters been carried in the Kingdome of France. For they ever held their Kings, if not for the (t) Head of their Church, yet surely for the principall and most sound member thereof. Which is the reason, that the opening or Overture of their most antient Councils under the first and second (that is the Merovingian and Caroline) line, was ever by the power and authority, and sometimes the prescience of their Kings and Princes. And my Author quarrells very much the (u) Monk Gratian, for attributing to Isidore of Spain, rather then to a Nationall (x) Counsell of France, held in the yere 829, that brave and excellent saying, *Principes seculari nunquam intra Ecclesiam potestatis adepta clumina tenent, ut per eadem potestatem disciplinam ecclesiasticam inniant.* God sometimes imparts secular power to Princes that live in the bosome of the Church, that they might imploy this power in preserving Ecclesiasticall Discipline, *Sape per regnum terrenum caeleste regnum proficit.* The Kingdome of Heaven doth many times take growth and increase from these Kingdomes upon earth. *dogasunt Principes soluti se Deo debere rationem propter Ecclesiam quam a Deo sument accipiunt.* And therefore the Great ones of the world must know, that God will one day call them to an account for his Church, so tenderly recommended unto them. It is true indeed, that these words are found in the sixth Councell of Paris. lib. 2. c. 2. But it is as true, that in my Book Isidore.

(t) Si non pour
cheffes de leur
Eglise, pour le
moins comme
faisans l'une de
meilleures &
plus saines parties
d'elle. Qu'est
la cause, que l'ou-
verture, &c.
Falsq. Rech.
l. 3. c. 30.
(u) Gratian,
Decrer. part. 2.
Caus. 23. qu. 5.
Dist. principes.
(x) Concil.
Paris. 6. l. 2. c. 2.
sub Ludovico
Pio. Anno
Dom. 829.
Concil. Antiqu.
Sirmondi.
Tom. 1. p. 526.

Isidore is set down in the Margent as ready to own them. And both these will stand well enough; considering that (y) *Isidore*, Scholar to *Gregory the Great*, did flourish very neere 200. yeeres before the *Aera* of that *Councell*; and that that *Councell* by incorporating of these words unto the substance of their *Canons*, doth put a greater lustre and authority upon them, as the *French* (z) *Antiquary* well observes. And according to this Doctrine, are all those *Capitulars* or mixt Laws, for matters of Church and Common-wealth, of *Charles the Great*, *Ludovicus Pius*, *Lewis the Grosse*, *Pipine*, and others, gathered by (a) *Lindembrogius*: And a world of other *Capitulars* of the same nature, intermingled with the *Canons* of the *French* (b) *Councils*, in the late Edition of them by *Sirmond* the *Jesuite*. In a word, the very purt *Acts* and *Constitutions* of the *Synods* themselves, were in those former times no further (c) *valid* and *binding*, then as they were confirmed by the *Kings* of *France*, and entered duly upon the Records of their *Palais*, or *Westminster-Hall*. And yet under favour, all Crowies Imperiall must give place in regard of this one flower of Ecclesiasticall jurisdiction, to the Crown of *Great Britannie*. For as our Prince is recorded to be the (d) *first Christian King*, so is he intimated to be the *first* that ever exercised Ecclesiasticall jurisdiction, being directed by *Eleutherius* the *Pope* to fetch

(y) *Isidore* lived Anno 6.10. Helvicus. 626. Palmerius.

(z) Et de plus grande autorité, en la recognoissant d'une Synode. Pasquier.

(a) In Radice leg. Antiquar. p. 827.

(b) *Edita a Sirmondo* 3. volum.

(c) Les constitutions Conciliaires n'avoient lieu, sinon de tant & en tant qu'elles estoient confirmées par nos Roys & prises aux Archifs de leur Palais. Pasquier. l. 3. c. 30.

(d) This Island hath the glory to be graced with the first Christian King that ever reigned in the world, which was Lucius. Speed in his

Book cap. 9. This first Christian King of the world. Eccles. History of Great Brittain, Age 2. cap. 6. Sub Lucio Britannia omnium provinciarum prima publicus Christi nomen recepit. Anton. Sabel. lib. 5. Enead. 7.

(c) Habetis penes vos utramque paginam: ex illis (Dei gratia) per consilium regni vestri sume legem. Divisos debes in unum ad concordiam & pacem, & ad fidem & legem Christi, & ad sanctam ecclesiam congregare. *Epist. Eleutherij m. f. in Biblioth. Cotton. In Archivis Lond. apud Stow, An. 189. In K. Edwards Lawes. Archæionom. Lambard, f. 117. Antiquit. Britan. p. 5. Jewel gainst Harding, fol. 119. A. B. & C. Mon. 1. part. pag. 107. & 9.*
 (f) 3. *Convers. part. l. c. 4.*
 (g) *Eccles. Hist. of great Brit. Ago 2. c. 20.*
 (h) *In his excellent booke called Archæionomia per totum.*
 (i) *In his Anal. Anglo-brit. l. 2. c. 3. & lib. 2. c. 6. 7. & c.* (k) *Histori of Cambria, p. 59 in Howell Dba.* (l) *Theophrast. de l. & ygonias,* (m) *In M. f. Chronic. Abbatis de Bello.*

his Laws by the advice of his Counsell, from the (e) *Book of God*, the *old* and *new Testament*, wherewith to reclaim his subjects to the Faith and Law of Christ, and to to the holy Church. And if Father (f) *Parsons* shall damne this *Letter*, as foisted, and another obscure (g) *Papist* suspected to be corrupted, let the Reader content himself with these Proofs in the Margent of a farre more authentick averment and authority. Sure I am, that (according to this advice of *Eleutherius*) the *British, Saxon, Danish,* and first *Norman* Kings have governed their *Churches* and *Church-wenby Capitulars* and mixed *Digests*, composed (as it were) of *Common* and *Canon Law*, and promulged with the advice of the Counsell of the Kingdome; as wee may see in those particulars set forth by (b) *M. Lambard*, (d) *M. Selden*, (k) *D. Powell*, and others. And I doe not believe there can be shewed any Ecclesiasticall *Canons* for the Government of the *Church of England*, untill long after the Conquest, which were not either originally promulged, or afterwards approved and allowed by either the *Monarch*, or some King of the *Heptarchy*, sitting and directing in the *Nationall* or *Provinciall Synod*. For all the collections that *Lindwood* comments upon, are (as (l) *Theophrastus* speaks) *Nix ipsi sumes* but *rough* and *rugged womey* of a more fresh and later coynage. And yet in those usurping times, I have seen a Transcript of a (m) *Record Anno* 1157. 3. *Henry. 2.* wherein when the B. of *Chichester*

ſter oppos'd ſome late *Canons* againſt the Kings
 Exemption of the Abbey of *Batles* from the *E-*
piscopall Jurisdiction, it is ſaid, that the King being
 angry and much moved therewith, ſhould reply,
Tu pro Papæ autoritate ab hominibus conceſſa, contra
dignitatum Regalium authoritates mihi a Deo conceſ-
ſas, calliditate arguta niti præcogitas? Do you fir,
 go about by ſubtilties of wit to oppoſe the *Popes*
 authority, which is but the favour or connivence
 of *men*, againſt the authority of my *Regall* digni-
 ties; being the characters and donations of *God*
 himſelfe? And thereupon requires reaſon and
 juſtice againſt the *Biſhop* for this foule inſolency.
 And it hath been alwaies as the practice, ſo the
 doctrine of this Kingdome, that both in every
 part, and in the whole, ^{(n) *Post-nati. p. 106.*} *Laws do not make Kings,*
but Kings Laws; which they alter and change from
time to time, as they ſee occaſion, for the good of them-
ſelves & their Subjects. And to maintain that *Kings*
 have any part of their Authority by any poſi-
 tive Law of Nations (as this ^{(o) *Pag. 61.*} *Scribbler* ſpeakes
 of a *Juriſdiction*, which either is or ought to be in the
 Crown by the ancient Laws of the Realm, and is con-
 firmed by 1^o *Elif. c. 1.*) is accounted in that ^{(p) *It was never taught, but ei-*} *(p)*
 great perſonages an *affertion of a treaſonable nature.*
 But when *St. Edward Coke*, or any other of our
 reverend Sages of the Law, do ſpeake of the an-
 cient Laws of the Realm, by which this *Right in*
Eccleſiaſticall cauſes becomes a parcell of the Kings
Juriſdiction, and united to his *Imperiall Crown*,
 they do not meane any *Positive* or *Statute-law*,
 which creates him ſuch a *Right*, as if a man ſhould
 beſtow

bestow a new *Fee-simple* upon the *Crown*, as this Scribler instanceth, or any Law which declares any such *Right* created by any former Law; but the continuall *Practise, Iudgements, Sentences*; or, as this very (q) Report calls it, *Exercise* of the ancient Laws of the Realm: which declareth and demonstrateth by the effect, that the Kings of England have had these severall *flowers of Ecclesiasticall Jurisdiction* stuck in their *Imperiall Garlands* by the finger of Almighty God, from the very beginning of the Christian Monarchy within this Iland. For so our *Sentenite Iudicium*, and *Responsa prudentum*, have been termed, time out of mind, a main and principall part of the Common Law of England. And therefore having cleared this point at large, I shall easily yeeld to Dr. Coal, that the Kings Majesty may command a greater matter of this nature, then that the *holy Table* should be placed where the *Altar* stood, and be railed about for the greater decency; and that, although the Statute of 10. *Elis. c. 1.* had never been in *rerum natura*. But how doth the Dr. make it appeare, that his most excellent Majesty hath commanded any such matter? or that there is, as he vows, any publick order for the same? and this he must doe by Proof, Reason, Authority, nay Demonstrations, as one that can endure no modesty of assertion, I thinke, I conceive, I have heard, I believe, but jeeres at them all. I warrant you, he shall make it cock-sure with three Apodicticall Demonstrations.

(q) Jurisdictio
intra hoc reg-
num exercita,
Candrey's case.
p. 8.

(r) Post-nati,
pag. 54.

(f) P. 28. & 18.
Αμάρια πρ
ηρεσθ, 20.
ημερας δε ουκ
ημερα. Thucid.
lib. 1.
And Aristotle
gives us many
presidents of these
modest expressi-
ons. Πάσαι τι-
μιαι η τιμιαι
μεινισθ, &c.
αγαθον μη
επιδωαι δοξαι.
Eth. 1. c. 1. See
there the diffi-
rence in Eufra-
tius betwene
ποιηται &
δοξαι.

(i) Pag. 1. p. 27.
& pag. 51. 52.

I t It is so in his Majesties chappell, where the an-
cient

cient Orders of the Church of England have been best preserved and without the which (perhaps) we had before this been at a losse amongst our selves for the whole forme and fashion of Divine service. The Chappell of the King being the best interpreter of the Law which himselfe enacted; wherein the Communion-Table hath so stood, as now it doth, sithence the beginning of Queene Elizabeth, what time that Rubrick in the Common prayer booke was confirmed and ratified. For thus he useth to double and treble his files throughout all his Pamphlet, that he may make himself a Body and grosse (of words at least) to skar crowes withall;

I do confesse; that that most sacred Chappel; but especially the *Saint* of that Chappel, may for his piety and true devotion be a *moving* precedent and breathing example; not onely for the Laity and meaner sort of the Clergy, but even for the gravest of all the Prelacy, to follow and imitate. And long may this Relation continue betweene that *Type* and *Prototype* of Majesty; Long may he serve God, and God preserve him, and this Church and State through and by him. But yet every (u) *Parish-church* is not bound to imitate; in all outward circumstances, the pattern and form and outward embellishment and adorning of the Royall Chappell. And that for these Reasons.

I (x) An *inferiour* is bound to yeild obedience to the outward only, and not to the inward motion of the mind of his *Superiour*. For what the Prince keeps inwardly unto himself in his Will

E

and

(u) Pag. 28.

(x) Summa

Sylvestri, verbo

Obed. p. 208.

La razones,

por que lo que

tiene el superi-

or precisa-

mente en la

mente y en la

voluntad, no se

ordena al sub-

dito y inferior,

a manera de

precepto, ni

es declaracion

de su volun-

tad. -- Luego,

en tal caso no

ay obligacion

de obedecer.

Petrus de Leds-

ma. 2. parte de

la Summa 170. q. 1.

15. c. 1.

and understanding, hath no reference to the *Subject* by way of Precept, untill it break forth *ad motum exteriorem*, as the *Schoolemen* call it, to some outward *overture* and *declaration* relating to the *Subject*. How the King shall adorne and set out his *Chappell Royall*, is a matter *imminent* and left to his own Princely wisdom and understanding. It is a sinne against many precepts to whisper or doubt, but that hee doth it wisely and religiously. But how his Laws and *Canons* require us to adorn our *Churches*, that is the outward and *exteriour moving* of his Princely mind, which the *Schoolemen* make the *onely Cynosure* of our obedience. It is not therefore his Majesties *Chappell*, but his *Laws, Rubricke, Canons, and Proclamations*, that we are to follow in these outward *ceremonies*. And this I shall cleare by an instance, which we should have heard before from the *Doctour*, but that, peradventure, he knew it not. At *Q. Elizabeths* first comming to the Crown a (1) *Proclamation* indeed was set forth, forbidding any man to alter any *Ceremonies*, but according to the *Rites* of her own *Chappell*. Then I confesse unto you, for that *reuerend*, and instant of time, the *Chappell*, and the *Chappell* onely was the *Rubrick*, and the *Pole-starre* we were to saile by in our obedience. But this direction was not intended to be long-liv'd; it was but a *Bush* that brave *Lady* got under to passe over a sudden showre, & *donec de Religionis cultu ex auctoritate Parliamentaria statueretur*, untill the Parliament might bring to the World that Statute of *Primo*, whereof

(1) Speed. p. 858.
Stow, 634.

(2) Camd. B. 6.
p. 23.

whereof we spake so much before. As therefore that wise *Princesse* made shift for a time with her Sisters (a) *Seal*, so did she with her (b) *Ceremonies*; (a) *Post nati*, but forsooke them both, as soone as she could be otherwise provided. So as now we are no longer to president our selves in this kind by the *Chappell*, but by the *Liturgie* of *Queen Elisabeth*.

2. I hope I shall ever live and die in an awfull and reverend opinion of that sacred *Oratory*, the vivest resemblance I know upon the *Earth* of that Harmony of the *Cherubims* wee look for in *Heaven*. Yet doe I trust it will be no offence to any that beares equall devotion to that sacred place, if I pluck out this *Cumane* creature (who like a fawning *Sycophant* thinks to take *Sanctuary* in that ho'y ground) from the shadow and shelter of the *Royall Chappell*. Where did the man ever hear of any *Chappell* in the Christian world that gave form and fashion of Divine Service to whole *Provinces*? To what use serve our grave and worthy *Metropolitans*, our *Bishops*, our *Convocation-house*, our *Parliaments* our *Liturgies* hedged in, and compassed with so many *Laws*, *Rubrics*, *Proclamations* and *Conferences*, if we had been long before this at a loss in *England* for the whole form and fashion of Divine Service, but for one *Dean* and so many *Gentlemen* of the *Kings Chappell*? Here is a riddle indeed!

(c) *Mater me genuit, quae eadem voc gignitur ex me.* I have heard often of a *Mother-church*, but now behold a *Mother-chappell* (d) When *Pius Quintus* set forth this new *Missal*, he caus'd it to be proclaimed

claim'd at St. *Peters Church*, and not at the sacred
Chappell. (e) *In the name of God, let the same Offices*

(e) *Council General in Spanish be said in all the Provinces, as are said in the Metropolitall Church: as well for the order of the Service, the Psalmody, the Canon, as the use and custome of the Ministrations*, was the old rule of the ancient Fathers. I have read of great diversity heretofore in saying and singing in Churches within this Realme; of the *Uses of* (f) *Salisbury, of Hereford, of Bangor, of Yorke, of Lincoln*; but never untill now of the use of the *Chappell*. I have read also of farre more ancient *Offices* then any of all these, the (g) *Gallicane course, the Scottissh course, the Roman course, the Easterne course, the course of S. Ambrosse, and the course of S. Benedick*; all at once used in severall parts of this Island: but never read I of any ordering or directing course from his Majesties *Chappell* untill now.

(f) *Preface before the common prayer-booke.* I pray you, good sir, how were the *divine Services* held up in Christendom for the first 500. yeares, in all which time (if we may beleieve one of our best (h) *Antiquaries*,) wee shall hardly meet with the name of a *Chappell*? He put you a merry case. Most of our (i) *Liturgicall Writers* (the favourites of the time) are of opinion, that this word *Capella* is derived from *Capa* which signifies a *Hood*, or a *Mantle*, and borrowed from the first Christian Kings in *France*, of the *Merovingian line*, who carried about them in their Armies, the *Hood of S. Martin* as a Relicke of much
 (i) *Sirabo, de rebus Ecclesiasticis. c. 31. A Capa B. Martini, quam Regis Francorum, ob adiutorium victoriae in praeliis solent habere. Gemma Anim. de antiquitatibus. Miss. l. 1. c. 128. Durand. Rational. divin. l. 2. c. 10. Beati Remy Praefat. in Miss. Chrysost. Joseph. Pricomes Observat. Ecclesiastic. vol. 3. l. 1. c. 28. Ludovici. primi Amuletum,*

esteeme

esteem : and using to say their *Mattins* and *Vespers* in that homely Booth where this Jewell was lodged, the place from this *Capa* was called *Capella*, and the beginning of *Chappells* in these parts of the world. My Case then is this : That if all the *Churches* in *France* had been to take the pattern of their Ceremonies from King *Clouys* his *Chappell*, they must have had every one of them a Hood (k) *Gratian* of *S. Martins* to officiate over : which would necessarily imply, that this one *Saint* had a fairer *Wardrobe*, then all the *Saints* in the *Martyrology* put together. And many yeeres after King *Clouys* *Chappells* in *France*, and the bordering Countreys, were allowed but (k) *Portative*, when all the Churches had fixed *Altars* ; so as the former could not in our particular give Law to the later.

I will now leade you from *France* into *Spaine*, to see if any countrey can yeeld you satisfaction ; & let you understand, that in the kingdom of *Toledo*, and the famous Univerfity of *Salamanca*. *Services* in *Chappells* are quite differing from those in *Parish Churches*, the (b) *Mozarabique* pen'd by *Isidore* and *Leander*, being to this very day in use in the one, but the *Romane Office* commanded in the other. Teach not the *Daughter* therefore against all Antiquity to jet it out before the *Mother* : But rather give us leave to steere our selves by the *Kings Lawes*, and we shall honour as much as you, the comelineffe and devotion of the *Kings Chappell*. Lastly, I would you had not named at all the beginning of *Queene Elizabeth*. For when the *Rubricken* and *Common Prayer* was con-

(m) Romano
autem ritu in
ceteris omni-
bus uterentur.
Cambd. El. p. 23.
Vique ad vi-
cesimum quar-
tum lunii.

Idem p. 39.

(n) *Call'd Do-*
ctor resolutif-
simus. Prefat.
in 1. Sentent.

(o) *Hist of the*
Counc. of Tr. Ls.
f. 411.

Not making
any open de-
claration, what
doctrine there
would follow,
designing as
soone as shee
was sealed, to
establish it.

Et par my cer-
te innovation
laissa plusieurs
choies qu'elle
iugea indiffe-
rentes comme
les Orgues, les
Ornaments po-
lice que pour
d'Eglise, quoy
que plus pour
religion. Du
Cheste Histoire

d'Anglat. l. 11. d. 10. Excepta Christi crucifixi effigie, quam in domestico sacrario
servavit Regina, publiceque ostentari passa est. *Thuan. Hist. l. 23. p. 670.* La Royne qui
vouloit flatter les Catholiques & les Princes estrangers, saignant n'estre pas tant
esloignée, qu'on pensoit, de la Religion Catho. ny a l'egal de ses Predecesseurs, fit
dresser en sa Chapelle une table en forme d'Autel, sur laquelle elle fit mettre une
sticks,

firmed and ratified, there was an *Altar* in that
Chappell, and the very (m) *old Masse* officiated ther-
upon. When the *Act of Parliament* was passed,
assented unto, and printed or proclaimed, the
Altar was removed, and the *Table* placed, and (as
both parties coniecture, for they were neither
of them, the *Idigo's*, or Masters of the work at that
tim) in the very room that was filled up with
the former *Altar*. And this may be, for ought
the one knoweth, to make use of the rich *Covers*
and *Ornaments*, which fitted that room. But the
other, as resolute as (n) *Bacon* the *Carmelite*,
enduring no *Guesring* or *May-bees* in this subject,
holds it for a *shrifty dreame*, and a *poore coniecture*.
Better a great deal the *Chappells* and *Churches* were
left to their own *abilitie*, to provide themselves
of convenient *ornaments*, without any way being be-
holding to their former *Altars*. And if so learned
a man had not delivered it. I should have held
this opinion to be but *crudē vap* (as *Pindar* of an-
other in that kinde) the very dreame of a shadow,
or the shadow of a dream, that the State should
throw away more rich furniture for trying of
conclusions, then the *renewes* of many *Churches*
in the *Kingdome* are worth. But there
might be other reasons of this posture of that
Table, then either party hath hitherto touched.
(o) What if it was to hold besides fair *Candle-*

croix d'argent, aux d'eux cotés de la quelle il y avoit deux cierges, &c. Publiant, mais avec trop de fantaisie. que ce qu'elle faisoit: n'estoit que comme contrainte a suivre l'inclination de ses subiects. Lesquels toutesfois au contraire elle force & contrainct d'aller aux Eglises protestantes. Flor. Du Remond, de la Naiss. lib. 6. cap. 11. 73.

sticks, embossed *Plate* and *Books* of Silver, which must have a *back* or *wall* to rest upon? What if there stood in the midst thereof a massie *Crucifix*? What if all her *Chappell* was thus set forth to comply with forreigne Princes, and to make them beleieve shee was not so farre esloigned from the Catholicke Religion, as was bruited abroad? Were all the Churches in *England* to rake pattern by this, *who might not possesse a picture in this kinde, no not any of the Subjects in their* (p) *private houses*? Let Dr. *Coal* kindle as red as he pleaseth: I dare not be too peremptory in these Assertions, no more then *Aristotle* durst be in his morall Philosophy; but I leave him to peruse my Margin a little, where you shall finde two or three *Frenchmen*, who out of the freedome of the Nation, will be sure *Parler tout*, and to conceale nothing that ever they heard of. And this is my answer to the first argument.

2. (q) *The Queens Injunctions* were set out for the reiglement and direction of all the Churches in this Kingdom, and it is said in them, that the holy Table in every Church shall be decently made, & set in the place where the Altar stood, and there commonly covered, as hereto belongeth; (there is added which he leaves out, & as shall be appointed by the Visitors) and if so then certainly (without any ifs & ands) it must stand along.

(p) *Articles of Imo. Elis. Art. 45.* Whether you know any that keepe in their houses, any undefaced Images, Tables, Pictures, &c. *Sermon against perill of Idol. part. 3. p. 42.* Images of Christ, be not onely defects, but also lies. Not that this is Gospell, but that it is Q. 21. her Homily. (q) P. 18. 19.

- along close by the Wall; because the Altars alwaies stood so, that is, (r) generally and for the most part.
- (r) p. 56. (s) p. 19. (s.) And himselfe affirms, that placing of the Table where the Altar stood (which he nowhere affirms, termin' terminantibus but as before, (t) in the place of the Chancell where the Altar stood) is the most decent situation, when it is not used, and for use too, where the Quire is mounted up by steps, &c. which might have easily been done. Howbeit afterwards, like a curs'd cow ((u) Quo teneam nudo?) he throws down all the milk he hath given: for when he had (desperately) written before, (x) that he thought somewhat might be said why the Table should stand in that place of the Chancell where the Altar stood, he saith now, that (y) if by Altar-wise is meant, that it should stand along close by the wall; then bee believeth not that ever it was so placed, unlesse by casualty, in Countrey-churches. So that confessing all this, (z) and that, as he guesseth, the Queens Commissioners were content, that the Altars themselves should stand, in the Injunctions 1559. we have that great (a) advantage which Tully speaks of, *Consistentem rem*, were wee but sure to tie a knot upon him: for he is a slippery youth.
- (b) Plautus in Psend. (b) Ps. *Quid, cum manifesto tectur? Cb. Anguilla'st, elabitur.*

So that, as the former Argument was taken from the Queens Chappell, so is this from the Queens Injunctions; and, I confesse, the more pertinent of the twaine, if it had a Cube, or any soliditie to rest upon.

I answer first: That though I may grant the
Queens

Queens Injunctions to have been an Ecclesiasticall Law, yet shall I ever hold them to have been laws of England, and not of the *Kings and Persons*. And (c) the Kings of England have a power from God himselfe, not onely to make Laws, but to alter and change Laws from time to time, for the good of themselves and their subjects, as I shewed before. Especially those parts of the *Injunction*, which, like trees, breed the worms in the body of them, which in a short time must needs destroy them, cannot but be subject to alteration. And this *Injunction* for *Tables in the Church*, is clearly of that nature; That the holy Table should be set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shall be appointed by the *Visitour*. Which last words this fall-finger'd gentleman left out in his Quotation, as I noted before. So that this *Injunction* is but, as he said of (d) *Saul*, the sonne of one geere, and being set forth in the end of *Primo*, refers the placing & adorning of the Table, to the *Commissioners*, which concluded both these particulars in their orders of *Tertio*; (e) That the Table should stand where the steps within the *Quires and Chancels* stood, and should be covered with *Silk or Buckram*. And there if you be a good huntsman, you may wind your Horn, and blow the fall of that *Injunction*. O, but there is more life in the Game then so! (f) For then the Orders published 1561. must run quite crasse to the *Injunctions* published 1539, but two yeeres before; which were ridiculous to imagine. Well Coal, thou art an *Animal rationale visibile*, that is, a most ridiculous creature,

(c) *Post nati*, p. 106.(d) *Sam. 13. 1.*(e) *Orders the tenth of Octob. 1561, the first Item.*(f) *P. 22.*

rationale. risibile; that is, a most ridiculous creature,
 for any reasoning. How many *Acts of Parliament*
 hath England seen, that were made *Probationers*.
 for a shorter time then *two yeares*, as you compute
 it? What was that last *Proviso* in the Statute of
Primo (g) you so much stood upon even now, but
 to imply, that the *Queen* by her *Commissioners*.
 (when she saw cause) would appoint alterations
 of ceremonies, without making your Master-
 ship so merry disposed? However, this *Injunction*
 had her *plenitudinem dierum*, having lived to the
 last minute it was ever intended for, that is, the
 settling of some other order in the premises by
 the *Queens Commissioners* in causes Ecclesiasticall.
 They setled the Table from the wall, and (b) so it
 continued for many yeeres in most places of England,
 (perhaps when this Letter was written) though much
 deviated, as you think) from the ancient practice of
 those new Moneths *scil.* under the fore said *In-*
junction. But the *Coak* is not yet quenched, for he
 flames in the faces of the *Commissioners*, (i) for
 offering to place the Table where the steps stood, and
 yet fixing upon the wall (which the *Advertisements*
 of 1565 doe call the East wall) The Tables of Gods
Precepts imprinted for the said purpose; which could
 not be; if the Communion-table were not to stand
 above the steps, and under the Commandements, and
 therefore all along the wall, (and why not aswel in the
 place of the steps, and end-wise to the wall?) on which
 the ten Commandements were appointed to be placed.
 Here is the longest conclusion, that ever I heard
 made of such short and petty premises. I hope
 he doth not think that the Tables of the Law did
 hang

(g) p. 58. 59 50.

(h) p. 16.

(i) p. 32.

hang Geometrically by a perpendicular line cutting right angles with the *Communion table*. For if they did, they would not serve his turn even in that pendency. So that to be fixed *on the Wall*, or the *East-wall*, over the *Communion-board*, can signifie nothing else but that they should be fixed higher then the *Communion-table*, upon some part of the *East-wall*, so as the people seeing the *Communion-table*, might over that see and reade the *ten Commandements*. And this may be the better done, though the Table stand in the *midst* of the *Quire*, which is more then the *Letter* required. And this is the true meaning of those *Orders*, as appears by (k) the generall practice, and the *Canons* in force. *That the ten Commandements be set upon the East-end of every Church, where the people may best see and reade the same.* Not just over the *middle* of the Table, (l) running along the *East-window* *Altar-wise*; (for then they must, in most Churches, be fixed in the very glasse it selfe) but in any part of the *East-end*, where (m) they may be seen and read of the people. And in B. Sand's *Visitation* 13. of the *Queen*, the *Article* runs no more then thus; *Whether have you in your Church or Chappell the Table of the ten Commandements?* So that the very Church-Painters cannot but have *Tanto di naso*, a nose as long as the *Rhinoceros*, in making themselves mirry with the conceit of this Argument. The *Commandements* are over the Table; Ergo over the the *side* of the Table. *Non sequitur*. They may be over the *End* of the Table. And that shall be the end of my first answer.

Secondly, how doth it follow, that (n) if the

(k) Interpretatio
practica is to be
considered in
all things.

(l) Postulat. p. 66.

(m) Canon 82.

Edw. VI. c. 19.

(n) Canon 82.

(n) p. 8. & 5.

Injunction require that the *Table* should be set in the place where the *Altar* stood, it must stand along close by the wall & have you no better proof for it, (o) then that *Altars* *alwaies* stood so? Although this be a most bold and ignorant assertion (as shall be shewed in due time) yet being admitted, it doth not prove your sequel. For it might stand above the steps, with the end Eastward, and the side Northward, (p) as it was in most places of England, when this Letter was written, and yet obey the words of the *Injunction*, and be in the place where the *Altar* stood. If the *Injunction* had said, It was to be in the very place of the *Altar*, it had not done your feat. For, as *Aristotle* tells us, there is a double place; there is (q) *proprie*, and there is a place of the *Altar*, which might hold more then the *Altar* did; and there is a place, that holds (r) *just* no more in any dimension, then the thing placed. And the *Injunction* directed to her Majesties subjects, and not to her *Mathematicians*, is likelier to use the terme of a *common* and *ordinary*, then of a *proper* and *Mathematicall* place. This very *Injunction* saith in the next words, that in the time of the *Communion* it shall be in the *Chancell*. (s) The *Rubrick* saith, in the body of the *Church* or *Chancell*. The (t) *Canon* in force, in the *Church* or *Chancell*. All which are *common* and *Mechanicall*, and not *Mathematicall* places. And so the place of the *Altar* in this *Injunction*, is not all, and in all dimensions, but some part onely of the room which that *Altar* filled.

But

(o) Pa. 19.

(p) P. 16.

(q) *Natur. Au-*
scutib. lib. 4. c. 2.
 (r) *Q. 6. de Gen.*
et 1. de Meteor. 11. et
ibid.

(s) Before the
Communion.
 (t) *Canon, 82.*

But here it is not so difficult neither. The words are, *In the place, V. a. 1, where the Altar stood; as in the (u) Orders of Tertio, where the Steps stood.* ^{(u) Also that the Steps, &c.} So that the *Inunction* doth not describe the *Altar* thematicall place, but the *Vbi* onely, and artificiall place of the *Altar*. And (x) *Scaliger* will tell ^{(x) De subtilit, Exercit, 359. sci. 5.} you, that many things else may be in an *Vbi*, without levelling their length, breadth, and thicknesse to the equall dimensions of a corporall place. And therefore, for the great pains you take with your line and levell, in finding that the (y) *Altar* takes up much room to the North and South, which the Table placed end-long doth not take up, and the Table much room to the East and West, which the Altar did not; you might have spared it all against the building of a new Pigeon-house. Your Chalke and Oker are quite washt away with these distinctions. For I that am but a poore Country-joyner, can set you up (if you please) a Table end-wise above the Steps that shall be said as properly to be in the place where the Altar stood, as to be in the Church, in the Chancell, or that paved ground where the Steps were a little before demolished. And thus the Writer of the Letter doth not play (z) Fast and loose, but loose with you for altogether, dissolving this *Vtopian* contradiction that rumbled in your brain, without the help of *Antonius Zimarra*. If you mean by *Altar-wise*, the place, somewhat may be said for it; if the Form of an *Altar*, nothing at all in the *Inunction* of 1559. Nor doth the Writer of the Letter any where say, that (a) the *Queens Commissioners* ^{(a) Pag. 19.}

(b) The
Queenes most
royall Maiesty
by the advice
of her most
honourable
Counsell.
*Preface to the
Injunctions.*
(c) p 13.

(d) The words
be these: In the
other, (that is,
either) where
of, saving for
uniformity,
there seemeth
no matter of
great moment,
so that the Sa-
crament be du-
ly and reve-
rently admini-
stred.

(e) In these
words, Yet for
observation of
one uniformi-
ty through the
whole Realme,
and for the
better imitati-
on of the Law
in that behalf,
it is ordered,
&c.

missioners were content the Altars should stand, for my Copy hath it, (b) the Queen and her Councell, her Commissioners having no hand at all in these Injunctions. So that your self is the (c) Rew in this Confession: either wilfully corrupting the Text, or swallowing a Gudgeon presented by the transcriber. I am not salaried to defend the Writer of the Letter in all words and syllables, who (had he any ground given him by his Majesties Laws to turne him about) seemes unto mee fully as forward, and far more able to defend old Ceremonies, then you are. But I must say this (though both of you should be offended (that the (d) Queen and the Councell doe not unto mee, seeme to approve, but rather to disprove the standing of Altars, in this Injunction. They say indeed, that absolutely, and abstractedly from circumstances and considerations, it seemeth no matter of great moment, unto them, whether the Sacrament be be administred upon the Altars, or the holy Tables, so as it be duly and reverently performed. Duly, without turning it to a Sacrifice as the Pontificians did: And reverently, without pulling it down to a bare signe or figure, as the Zwinglians did. But taking the case not abstracted and naked, but clothed and adorned with all its circumstances unto their consideration, they clearly resolve to put down the Altars, and set up the holy Tables, for two main reasons. (e) The first, for uniformity of divine Service through the whole Realme. And secondly, for a conformity with the Statute of 1^o Elis. c. 2. to the which the Queen had but newly pass'd

pas'd her *Royall assent*, when by the advice of her
Counsell she published these *Injunctions*.

My third therefore and last answer is this,
That it had been (f) *ridiculous indeed to imagine*, (f) P. 22.
that the *Queen* and her *Counsell* (the very flower
and glory of both the Vpper and Lower house of
Parliament) should in these *Injunctions* vary from
the Rites, which they had but few daies before
prescribed to be used in the *Rubrick* of the Book
of Common-prayers. (g) Where the Minister ap- (g) Letter p. 71.
pointed to read the Communion, is directed to
read the *Commandements*, not at the end, but at the
North side of the Table, (h) which implies the (h) Rubric be-
fore the Commu-
nion.
end to be placed towards the East great Win-
dow, as it was likewise practised in King (i) Ed- (i) P. 26. That
wards time; which the writer of the letter, what
shift so ever the poore man made to get the book
hath endeavoured to prove out of (k) *The troubles*
of *Francofurt*. It being very like, that Cox, *Grin-*
dall and *Whitehead*, who made half the (l) number
of the perusers of the *Liturgie*, which was to be
confirmed in the *Parliament of Primo*, would ob-
serve that ceremony, in placing the *Communion-*
table, which themselves, at home and (m) abroad, (m) *Troubles*
had formerly practised. And that this was the last
situation of that *Table*, in King *Edwards* time, we
may know from a servant in ordinary of *Queen*
Marier, from whom as I would be loath to re-
ceive matters of *doctrine*, so shall I never refuse to
be informed in matters of *Faët*; consonant and
agreeing to the *Rubrick* of our *Liturgie*. Consid-
ering as the Poet saith,

—*Fas est & ab hoste doceri.*

(n) Miles Hugar
d in his
booke called
The displaying of
Protestants,
Anno 1556.
Pag. 81. So the
Bishop of Lincoln
to Bishop Ridley.
And yet when
your Table
was constitu-
ted you could
never be con-
tent in placing
the same, now
East, now
North, &c.
At. & Mon.
vol. 3. p. 497.
(o) Letter, pag.
71. 70.

(p) *Altor. Ec-
cles. Mediol. sub
Car. Borrom.*
part. 4.
*Instructiōum
fabricæ & su-
pellestilis Eccle-
siasticæ.* l. I. c. 11.

(q) pag. 11.

(n) *How long were they learning to set their Table to minister the said Communion upon? First, they placed it aloft, where the high Altar stood. Then must it be set from the wall, that one might goe between: The Ministers being in contention on whether part to turn their faces, either towards the West, the North or South. Some would stand Southward, some Northward, and some Westward. And this contention was determined (by the Rubrick still in force) for the North-side of the Table. Which in my opinion, confirms very much the conceit of the Letter, seeme it to Doctour Coal never so shallow. That the Table should stand above the steps, if there were any; That it should not stand along close by the wall; that having, unlesse it were a monster, but two long sides, (o) one of them should be placed towards the North, to obey the direction of the Liturgie. And for elbow-roume, let him take his square and plummet againe, wee'l finde him enough. (p) When you build an high Altar, there must be from the foot or lowest degree thereof, to the rails that enclose the same, eight cubits and more, if the Church will beare it, that there may be room for the Clergy to assist, as sometimes is required, at solemne Masses. When the Altars therefore, with their appurtenances, were taken down (for I will not offend those tender eares of his with the word (q) Pulling any more, though they deserve to be pull'd once againe for this childish Criticisme) there was roomth enough to set a Communion-Table end-wise, in that very place where the Altar stood*

flood. Yer doth ~~Dust~~ ^{our} Coal hope (if his fire be
of any activity at all) he hath burnt this doctrine
to very dust, ~~crude~~ ^{into} pulvere, with the learned dust
of his Geometry.

(r) For there is no difference at all in this case, be- ^{r pag. 23.}
tweene the North-end and the North-side, which come
both to one. For in all quadrilaterall and quadrangular
figures, whether they be a perfect square, which Geome-
tricians (*ς*) that is Peter Ramus, and those that fol- ^{r Geometry 4. 1. 2.}
low him ; for the Greeke do call it *τετραγωνον*, and ^{Can. 2.}
the Latinist *aquilaterum* ; which would not hand-
somely fit in this place, where the discourse is of
a long square) call *Quadratum* ; or a long square (as
commonly our Communion-tables are) which they call
Oblongum, it is plain, that if we speake according to
rules of Art, (as I hope we doe not use to speak to
poore Subjects, that are penally to obey Laws
and Canons) every part of it is a side, howsoever cu-
stome ^t (*Quem penes arbitrium est & jus & nor-* ^{t Horat. in Arte}
ma loquendi) hath prevailed to call the narrower sides ^{Postica.}
by the name of ends. When therefore he that ministrith
at the Altar, stands at the North end of the same, as we
(that are not Mathematicians) use to call it, he stands
no question, the right stile of a *Geometritian*, at
the North side thereof, as in property of speech we ought
to call it. And this Interpretation of the Rubrick I ra-
ther stand to, because it is translated in the Latin Li-
turgie of 2^d ^o Elisabethe, *ad cuius mensa Septen-*
trionalem partem Minister stans. And I presume
no man of reason can deny, that the Northern end or side
(call it which you will) is *pars Septentrionalis*. And
thereupon he throws down his Gauntlet, and

(contrary to the *Proclamation*) challengeth in plaine termes the *trim Epistoler*, to let him (if he can) heare in some reasonable time the contrary for him.

It is a Chartell of defiance, I confesse, and being sufficiently divulged, I must leave it to the party called upon, to take up, if he please or otherwise to digest, as his stomacke and discretion shall best serve him. Let him meet the *Doctor*, if he dare; but yet happy he, if he doe not meet him. For mine owne part, I am nothing so much troubled with this language, as I am with a speculation that suddenly comes into my head, of the elevation and raptures of the Soule, when it is thorowly plunged in the studies of the *Mathematicks*. For as these learned men

x Εὐδοκίου
ws. Arist. de ani-
ma, lib. 1. cap. 1.

converse in abstracted notions, as the (x) *Philosopher* tels us) without any mixture with the mud of this world, so is their pleasure and contentment so pure and liquid, that it is a kinde of (y) *Honey comb without any waxe*, and a bowl of

y Αὐτῶν τῶν
νομῶν ὅτι με-
λιτῶν.

Plut non sua-
viter possent vivere
iuxta Epistulam

pag. 1094.
2. 1. de bono et
Plut. lib. 1.

Nectar powred downe their throat without a crum of any diverting or distasting thought to interrupt them. Incomparable was the delight of *Euclide*, when he had found how to make but (z) a *Iacobi staffe*, which notwithstanding, I can buy for twelve pence. *Archimides* wash't in a brazen Lavatory, cries out in an extasie, *I have found it*. His men thought he had found a *Coronet*

a Εὐκλείδης
ὡς τὸ πᾶν τὸ
ἐκτετακμένον μέτρον
αὐτῶν. Idem ibid.

of gold, and it was nothing but the (z) *Coronet* or Circumference of the *Vessel*. But that sad youth *Pythagoras* went beyond them all, who having ever

ever been in all his Sacrifices, ^{ἀνὰ τὴν ὁδὸν} far from
 any lavishing humour, when hee had found in a ^{b Porphyrius}
Diagramme an equality of some lines, or (as the ^{de vita Pythag.}
Doctour calls them) of some *sides*, in a right- ^{ab bollesio edi-}
 angled *Triangle* ^{tu pa. 24.} (saith mine ^{(b) Authour} c ^{Tetrag. ad-}
 down went a whole *Oxe* to the Gods for the In- ^{ca dō ra cōd}
 spiration. It is not therefore without a great ^{Thora. 7. 40,} Squares are fi-
 deale of reason, that D. *Coal* doth thus triumph ^{gures com-}
 in this page, to have found by his rare inventi- ^{passed with}
 on and study in *Geometry* *four sides* in a long *Table*, ^{four right}
 nor without some hope of having one day an ^{lines. Euclid.}
Altar and a *Sacrifice* for joy of the *Diagramme*. ^{Elem. ni. ex}
 And surely well may hee deserve it, if at a *Table* ^{Thron. comment.}
 that hath no *end*, hee can Officiate at the *end* of ^{translated by}
 the *Table*. Otherwise, to enform us that in every ^{Dissidius.}
Square there are *four sides* (that is) ^{(c) four lines} ^{Eudox. yeauma}
 as all *Mathematicians* define a *side* I assure you, ^{quatuor est rē}
 is no more then a Child in his long coats, was ^{est d. d. rē}
 able to demonstrate to the *Dixine Socrates*, ^{mye xēdōa.} Right figures
 (d) *Socr.* From what line, my Child? Ch. From this ^{are those that}
 line. *Socr.* What, from this of *four* foot long running ^{are compassed}
 from angle to angle? Ch. Just so, Sir. So as the ^{with right}
 Gods deserve nothing at all, no, nor that *holocaust* ^{lines. Ibid.}
 mentioned in the beginning of the Book, of ^{d. 2. A'no noias}
 the *Doctours discretion* (which is a grain or two ^{requiunt π.}
 lesse then nothing) for this poore and meagre ^{A'no tauus, &c}
 invention. ^{Plus in Menon.}
 And that I deale clearly in this point, to the ^{pag 418. Pufio-}
Greekes in the *Margin*, I will adde some definiti- ^{nem quendam}
 ons of an ^{(e) English} Gentleman of good esteeme ^{Socrates inter-}
 amongst the Learned. *Triangles* are those which ^{rogat quendam}
 are bounded with three right lines. *Four-square figures* ^{Geometrica de}
 are ^{dimensione}

perty of speech) there is no property of speech,
 but in the speech of use and *Custom*. For other-
 wise every Art hath her words of Art; as (k) *Lo-*
gick, and what not? Nay, the (l) great *Philo-*
sopher tells us, that if a *Musician* propound his
Probleme to a *Geometritian* in his own termes,
 hee'll go neere to gravell him. If you please,
 wee'll try it a little. You are an excellent *Geome-*
trician, I perceive, and yet I shall present you
 with an *Epitaph* of a *French Musician*, *Noël le Sueur*,
 written in terms of *Musick*, which for all your
Mathematicks, you will never understand with-
 out the help of that *chanting Science*. Now if you
 may perchance have a *Crotchet* in your pate more
 then I know of, be not descanting too fast upon
 this *Epitaph*. Upon my word it was not made of
 a *Vicar*, but of a (m) *Chanter of Langers*, and is
 here faithfully translated from the originall,
 who ever the *Rhymer* was.

† Dialectico-
 rum quoque
 verba nulla
 sunt publica;
 suis utuntur.
 Et id quoque
 commune om-
 nium ferè arti-
 um. Cic. Acad.
 quest. l. i.
 Ἡ ἐξ ἁλλοῦ
 τῶν λόγων, οὐδὲ τὸ
 κοινὸν ἐστὶ
 ἐξ ὧν τὰ ἀνα-
 γινώσκοντες οὐδὲ
 νομίζουσιν.
 Analysis post. l. i.
 c. ii.

m Les Rigar-
 reuses du Seig-
 neur des Accords
 De Rebus par
 lettres ab. 3. p. 25
 & 26.

An Epitaph of an excellent Musician, faith-
 fully translated out of a French
Antibour.

WElcouth he climb the scale of *Gammuth Are*,
 Till leaving *Quire*, & of a *Mood* to marry,
 In this imperfect time, & uneven *Notchets*, (*Crotchets*.
 His house with *Minum's* swarm'd, his head with
 Then prowles a *Long* the Counrey for relief,
 Look'd for a *Large*, but lighted on a *Brief*.
 And from the *White Long*, and the sacred *Altar*,
 Deserving *Duplas*, reap'd but *Sesquialtar*.

Base was his best part; yet his neighbours say,
 He sung the trouble till his dying day.
 For Counterpoints and Discords much enquest
 He made, till here he found his pause and Rest.
Time perfect had he had, and more prelation,
 He quite had chang'd the plain song of the Nation.

Now all this is *singing*, not *chanting*, to an un-
 musical man.

You are too much in your *Mathematical* hu-
 mour; as *Euclide* was before you: who passing
 through many Countries, and comming at the
 last to the banks of *Nile*, and finding there
 some *Diagrammes* in the sand, drawne by the
Egyptians (n) (whom the often overflowing of
 that River had forced to the study of *Geometry*)
 is said to kneele down, and give the Gods thanks,
 that hee was entring into a countrey inhabited
 by men. As if they could be no men, that were not
 withall (o) *Geometricians*. I pray you therefore re-
 member, that the *Rubrick* was written for the use
 of the *English*, not of the *Gypsies* or *Egyptians*.
 And for your directions hereafter, I will give
 you two Rules from two *English-men*, prettily
 well versed in *Laws* and *Canons*, because I per-
 ceive you suspect and jeere the (a) Writer of
 the *Letter*, as unskill'd in that kind. (b) *Words*
should be taken censu currenti. For use and custome
 is the best *Expositour* both of *Lawes* and *words*. If of
 all *Laws* and *Words*, then most of all of the *Words*
 of the *Laws*. That's the first. The second is to
 the same effect. (c) *The other is the common name*
custom-

n Calvus Rho-
 digin. Antiq.
 lectum, lib. 18.
 cap. 34. Nun-
 quam non
 Collimitis pe-
 reuntibus Nili
 exuperantia.
 Hiern Card. En-
 com. Geometr.
 o Cardan. ibid.
 a The ablest
 Canonist (no
 doubt) in the
 Church of En-
 gland. p. 50.
 b Post. nat. p. 62.
 c Wbugist in his
 defence of the ad-
 monition, tit. 9.
 pag. 134.

customably used of the common people, who will not
 be taught to speak by you or any man, but keep their
 accustomed names and terms. Though you will go
 neare to tell him for his good advice, ^{d Pag. 47.} ^{c Bullari;} ^{Tom. 2. p. 456.} ^{f Pontific.} ^{Greg. 13. Vnet.} ^{1582. p. 144.} ^{Et thurificat.} ^{Altare undiq;} ^{ad dextrum &} ^{sinistrum latus} ^{Eap 142. In} ^{parte posteriori,} ^{& parte anteriori} ^{Altaris.} ^{And it is so like} ^{wise in the Pontifical} ^{of Pius} ^{Quartus printed at Venice;} ^{1561. p. 133.} ^{Above all this,} ^{see A. & Monum. vol. 2. pag. 700. Of B. Ridley.} ^{And in the church of Paul} ^{brake downe the wall, standing then by the high Altars} ^{side. And when the Altare Sanctum in S. Denis in France was opened by the Abbat Suger,} ^{there was found S. James} ^{armee en la partie anterior in the anterior part; S. Stephens at the right, and S. Vincent at the left side of the Altar. Du Breul Theatre des Antiquitez de Paris. l. b; 4. pag. 1102. a Canon. 82.} ^{that this} ^{one should invite the good Gentlewoman your} ^{wife to dinner, and bid her sit down at the side,} ^{meaning in your property of speech, at the end of} ^{the Table, he might upon the very naming of this} ^{word side finde his Gossip, peradventure, in the} ^{top of the house. But to dally with you no longer;} ^{learned men in these very particuler Ceremonies wee have in hand, have appropriated} ^{the word sides, to the long; and the word end,} ^{to the short length of an Oblong square: So as they} ^{cannot now be otherwise, but improperly, used.} ^{What say you to Gregory the 13th who renewed} ^{the Calender? I hope he had about him all the} ^{best Mathematicians of Europe, that could inform} ^{him what was properly to be called a side. And} ^{yet in his Pontifical, he makes no more sides} ^{of an Altar, then of a man; to wit, a right side and} ^{a left side, calling the lesser square, the anterior} ^{and posterior part thereof. What think you of} ^{Archbishop Bancroft, and the composers of our} ^{Canons now in being? Did they use in those Co-} ^{nons a property of speech? Surely they were much} ^{too blame, if they did not. And they require, as} ^{wee heard before, That the ten Commandments} ^{should bee set upon the East-end (not the East-side}

of every Church and Chappell. And for the words of the Latin Liturgie of 20 of the Queen, that translates it, *ad mensa Septentrionalem partem*, which *b Mocket* likewise followes in his Booke) it helps the *Doctour* nothing at all, but to shew his want of *Logick* and *learning*. For besides that that Book is recommended onely *c* to a few *Colledges*, and not unto the Church of England, and was never confirmed by *Act of Parliament* or King James his *Proclamation*; *Walter Haddon*, or whosoever else was the translatour thereof, in his Rhetoricall vein, useth in his rendring of these words, the *Genus* for the *Species*, which in an argument will by no means endure a *d Reciprocation*, as freshmen know in the Universities. I do presume, gentle *Doctour*, that no man of reason can deny but that every end is a part: but I hope a man may stoutly deny that every part is an end, and yet with the help of a warm Night-cap keepe his Reason safe enough. Every side of a man is a part: but he that will say that every part of a man is a side, hath neither head nor brains of his own, nor hath he ever studied *Vesalius* his *Anatomy*. So that your Argument is troubled with a *plenrifie* and some stitches in the side, which must be cur'd; otherwise you have reason, sir, to expect yer long to heare some news from the trimme Gentleman. Your Eve, sir,

(— *Illatum, Castrice, dulce latin*)

was taken from your side: (And thereupon, by the *f Phrisians and Sicambrians*, a Wife is to this day called a side.) But she was not taken from g every part of a man. Tell her, that she was taken

b *Politia Eccles*
d. 231.

c *Quoniam*
intelligimus,
Collegia utri-
usque Acade-
mie, Collegi-
um item no-
vum prope
Wintoniam, &
Etonensem.

Q. Letters pa-
tents 6. April.
El. 2.

d E' n' xēov
γδρὸν γ' οὐ
ἐλδ' οὐ λέγεται.
Top. 4. c. 1.

e *Marial. epigr.*
lib. 6.

f *Martinius in*
Lexic. verbo
Latus.

g Si ex poste-
riori parte e-
duxisset, nimio
plus nautier
vilis extitisset;
si ex anteriori,
quasi viro ad-
versariam e-
ffinxisset.

Gen. ad. in Ca-
ren. Lippom. in
Gen. 7. fol 74.

Nè aut Domi-
na, si de Capi-
te; aut Ancilla,
si de Pedibus,
Hugo de S. vi-
flore.

ken from your *Heels*, & you shall quickly find her
 (if she be matted) about your *eares* so in this par-
 ticular; when you officiate at the *end of the Table*,
 you may officiate at a part (and well enough, for
 ought the *writer of the Letter* saith to the contrary)
 but you cannot officiate at that part of the *Table*,
 to the which by the *Rubrick*, confirmed by *Act of*
Parliament, you are literally directed and appoin-
 ted. Besides that, there is in this *Latine* translation
 more to be considered, then you are aware of.
 The *Calender* there is full of *Saints*, and some of
 them got into red scarlet; there is an innovati-
 on in the *Obits* and *Exequies*, which is faine to be
 warranted with the *Queens* (h) especiall *Non Ob-*
stante. And what needed this to yong Scholars,
 that meant not to die so fast, but desired no more
 then leave to pray in *Latine*, to be better acquaint-
 ed with bookes in that Language? Lastly, there
 were so few copies of this *Latine Liturgie* printed
 at the first, that *D. Whitaker*, when he was but yet
 a very yong man, was imployed by his *Park* the
Deane of Pauls, to translate it againe into (i) *Latine*.
 Which had never been, unless the other version
 was at that time either exhausted or misliked. Set
 all these together, and compare the yeere of 3rd &
 4th of the *Queen* (for so long it may bee yet the
Book was printed) with the doings at the *Councell*
of Trent, with the *Popes* endeavours to excommunicate,
 and the *Emperors* to protest this yong *Princesse*,
 and you shall find a probable reason that this *Li-*
urgie should be translated, rather to comply with
 the (k) *foreign*, then to reple & direct the *English*

h Peculiaria
 quædam in fu-
 nebris & ex-
 equiis decan-
 anda, quæ
 Statuto non
 obstante, &c.

Q. Letter pat-
 tent.

(i) Latinitate
 donasse fertur
 (The Booke is
 extant in ostra.)

omnem ratio-
 nem publica-
 rum precum &
 totius Litur-
 gize formam præ-
 scriptam.

Astionus in vita
 Whitakeri. Oper.
 tom. 1. pag. 699.

(k) See the Hi-
 story of the
 Counc. of Trent.
 lib. 8. pag. 727.
 Item Cambd.
 Elif. pag. 41.

H

Churches. Elif. pag. 41.

of every Church and Chappell. And for the words of the *Latin Liturgie* of 20 of the *Queen*, that translates it, *ad mensæ Septentrionalem partem*, which *b Mocket* likewise followes in his Booke) it helps the *Doctour* nothing at all, but to shew his want of *Logick* and *learning*. For besides that that Book is recommended onely *c* to a few *Colledges*, and not unto the *Church of England*, and was never confirmed by *Act of Parliament* or *King James* his *Proclamation*; *Walter Haddon*, or whosoever else was the translatour thereof, in his *Rhetoricall vein*, useth in his rendring of these words, the *Genus* for the *Species*, which in an argument will by no means endure a^d *Reciprocation*, as freshmen know in the *Universities*. I do presume, gentle *Doctour*, that no man of reason can deny but that every end is a part: but I hope a man may stoutly deny that every part is an end, and yet with the help of a warm Night-cap keepe his Reason safe enough. Every *side* of a man is a part: but he that will say that every part of a man is a *side*, hath neither head nor brain of his own, nor hath he ever studied *Vesalins* his *Anatomy*. So that your Argument is troubled with a *plenrifie* and some *stiches* in the *side*, which must be cur'd; otherwise you have reason, sir, to expect yer long to heare some news from the trimme Gentleman. Your Eve, sir,

(— *Illatum, Castrice, dulce latin*)

was taken from your *side*: (And thereupon, by the *Phrisians* and *Sicambrians*, a *Wife* is to this day called a *side*.) But she was not taken from g every part of a man. Tell her, that she was taken

b *Politia Ecclesiastica* d. 22 r.

c *Quoniam intelligimus, Collegia utriusque Academiae, Collegium item novum prope Wintoniam, & Etonensem.*

Q *Letters patents* 6. April. El. 2.

d E' m' ad eov' ὁ δὲ γὰρ τὸ εἶδος λέγειται. Top. 4. c. 1.

e *Marzial. epigr.* lib. 6.

f *Martinius in Lexic. verbo Latus.*

g Si ex posteriori parte cduxisset, nimio plus raulier villis extitisset; si ex anteriori, quasi vito adversariam effinxisset.

Gennad. in Cap. ten. Lippom. in Gen. 7. fol 74.

Nè aut Domina, si de Capite; aut Ancilla, si de Pedibus, Hugo de S. v. i. flore.

ken from your *Hells*, & you shall quickly find her
(if she be matted) about your *eares* so in this par-
ticular; when you officiate at the *end of the Table*,
you may officiate at a part (and well enough, for
ought the *writer of the Letter* saith to the contrary)
but you cannot officiate at that part of the *Table*,
to the which by the *Rubrick*, confirmed by *Act of*
Parliament, you are literally directed and appoin-
ted. Besides that, there is in this *Latine* translation
more to be considered, then you are aware of.
The *Calender* there is full of *Saints*; and some of
them got into red *scarlet*; there is an innovati-
on in the *Obits* and *Exequies*, which is faine to be
warranted with the *Queens* (*h*) especiall *Non Ob-*
stante. And what needed this to yong Scholars,
that meant not to die so fast, but desired no more
then leave to pray in *Latine*, to be better acquaint-
ed with bookes in that Language? Lastly, there
were so few copies of this *Latine Liturgie* printed
at the first, that *D. Whitaker*, when he was but yet
a very yong man, was imployed by his *Father* the
Deane of Pauls, to translate it againe into (*i*) *Latine*.
Which had never been, unless the other version
was at that time either exhausted or misliked. Set
all these together, and compare the yeere of 3^o &
4^o of the *Queen* (for so long it may bee yet the
Book was printed) with the doings at the *Councell*
of Trent, with the *Popes* endeavours to excommunicate
us, and the *Emperors* to protect the yong *Princesse*,
and you shall find a probable reason that this *Li-*
urgie should be translated, rather to comply with
the (*k*) *foreign*, then to reple & direct the *Engl*

h Peculiaris
quædam in fu-
nebris & ex-
equiis decan-
tan da, quæ
Statuto non
obstante, &c.
Q. Letter pat-
ent.

(i) Latinitate
donâsse fertur
(The Booke is
extant in oclia.)
omnem ratio-
nem publica-
rum precum &
totius Litur-
giz formam præ-
scriptam.

Asitonus in vita
Whitakeri. Oper-
tem. 1. pag. 699.

(k) See the Hi-
story of the
Counc. of Trem.
lib. 8. pag. 727.
Item Cambd.

H

Churches. *Elif. pag. 41.*

Churches. And so much by way of answer to the second Argument.

1 P. 63.

3. The third and main Argument of Dr. Coal is this: (1) That his sacred Maiesly (whom God long preserve) hath herupon already declared his pleasure, in the case of St. Gregories, and thereby given encouragement to the Metropolitans, Bishops, and other Ordinaries, to require the like in all the Churches committed to them.

If this were true, it might very well serve for a wall of brass to keep off the tongues and pens of all the Clergie & Laity of England, from intermeddling in this Theme or Question any more. For who could have so steely a brow, as to outface such a sacred sentence, especially in a matter of a nature indifferent, & acknowledged by all Laws divine and human, to depend immediately upon the Royall decision? But it is most untyme, that his Maiesly hath declared in that Act one word of his pleasure herupon, that is, against the contents of this Letter; although it was (if I be rightly informed) either punctually read, or opened very fully, unto his most excellent Maiesly at that hearing. But this Pamphleter, whose whole book is but a Libel against a Bishop, and every page thereof a malicious falsification of some Authour or other, had this height of impudency only left to ascend unto in the conclusion of his worke, *perere ut in causa* to outface heaven it selfe, and misreport the justice of so divine a Maiesly. For if you abstract from this Declaration, which this bold man hath printed for an Act of Counsel, the allegations (which

he calls the *Relations* of both parties, and his *Majesties* just pleasure for the dissolving of the Appeal; the remainder will prove a full confirmation of this *Letter* he so much frets against, and a most condigne reprehension of that Squirrel-headed young man, that without consent of his *Fellow-Minister*, and in contempt of his *Diocesan*, and all that populous *Parish*, would throw the *Communion-table* out of dores, and build him a close *Altar* out of faction and singularity. His *Majesties* Rescript, *Mentis aurea verba bractea*, fit to be written in plates of gold, is this, and this only concerning the point in controverfie.

And likewise, for so much as concerns the Liberty Pa. 65. given by the said *Communion-Book*, or *Canon*, for placing the *Communion-table* in any Church or Chappell with most conveniency: That liberty is not to be understood, as if it were ever left to the discretion of the *Parish*, much less to the particular fancy of any humorous person, but to the judgement of the Ordinary, to whose place and function it doth properly belong to give direction in that point, both for the thing it self, and for the time, when and how long, as he may find cause.

With this Sentence I will conclude the Chap. And will not presume with any (q) mortal dis- course of mine, to profane such heavenly expressions. Here is more then I could say; here is as much as I could think. Here is no *Altar*, no *Altar*-wise, no *fixing in the East*, no *stepping*, no *mounting*; but all left to the *Law*, to the *Communion-Book*, to the *Canon*, and to the *Diocesan*. And therefore if this do not defend the *Writer* of the *Letter* (if he

(1) Pag. 3.

Virg. *Æneid.* 1.

prove a (r) Disce in writing in his own private
Parish priest) *parva & parvitate* (as our Common
Lantern use to say) from the first word to the very
last therein contained, let him get him another
Champion, and remain undefended for me.

Defendi potius est, etiam hæc defensa futura est.
A mid blind has a sword of darts, and build
his wall of darts, and build his wall of darts.

CHAP. III.

Of the Episcopall, and Presbyteriall or pri-
vate Ministers Power, in matters of Cere-
monies. What influence the Pictis of the
times, or the (seeret) good worke now
in hand, can have on this subject.

A ceromate
nos Aphe ex-
cepit. Senec. Ep.
57. Haphe, pul-
vis quo insper-
gebantur luc-
taturi. Muretus
in locum. Sic O-
vid. Ille cavis
hausto spargat
me pulvere
palmas.

As the (r) ancient Wrestler in the olympick
Games finding his adversaries members
so slick and slippery with oyle and sweat,
as it was impossible to lay any fixed hold upon
them, used to powder them over with a kind of
dust, whereby to procure himselfe a fatter gripe
and fastning: So this *Completer* having slipped and
glided, as it were, those poore Reasons he hath
into all the severall parts of this *Libell*, so as it is
impossible to refute them without committing
as many Tautologies as he useth himself, I have
thrown this Method like a kind of Pin-dust upon
those naked limbs, that I might get some hold of
him, and try whether he be as strong and manly,
as he is sliding and slippery in his Refutation. As
therefore I have in the last Chapter reduced in-

to a body all the Regall; so I intend to do in this, all the Ecclesiasticall power, that the poore fellow conceives to be any way opposite to the Letter confuted. I must therefore fall a picking of them up like so many Daies in a bare common, here and there one where I can find them.

First, the setting of your Table Altar-wise being now exacted from you by your Ordinaries. This Gase (saith (b) he) requires more of your Obedience then cundisy; And should we all be so affected as to demur on the Commands of our Superiours; in matters of exterior order; and publike government; till wee are satisfied in the grounds and reasons of their Commands, wryt off from our dutie, wee should soon find a speedy dissolution both of Church and State. Tom knam ubo said it well enough; Si ubi jubianur, quærere singulis liceat, perpetua obsequia imperium eriam intercidit. (c) Now the Ordinary of his own authority can (if he please) so appoin and direct it. Beside that, his duty hath given encouragement to the Bishops and other Ordinaries; (whereof I have shewed the contrary in the precedent Chapter) to require the like in all the Churches committed unto them.

Secondly, The Vicar of Gra himself (e) might desire to have an Altar; i. e. to have the Communion-table placed Altar-wise at the upper end of his Quire, or use the name of Altar for the holy Table. (f) But cause for anything the Canon tells us, the Vicar (who is never nam'd or dream't of in the Canon, or articled unto concerning this particular in either the Diocesani or Metropolitane Visitation) was to have a greater hand in ordering of the said Table then the Bishops immediate Officers, the Churchwardens were

wrought to have; as one that better understood what was convenient in and for Gods service, then they did or could. Nor did the Vicar anything against the Canon (as he did not by taking his Morning draught before he went about it) in causing the Table to be disposed of to a more convenient place then before it stood in. Only this Epistoler is pleas'd to countenance the Vestry-doctrine of these daies, in which the Church-wardens and other Elders (that grow in the Doctors barren wit, never dream't of in the Letter) would do all, leaving their Minister (God blesse good holy Church-men from such a misadventure) to his studies & Meditations. A thing more fitting for S. Basil, or S. Bernard, then for a Vicar, who was never intended for a looker on, or a dull spectator of their active undertakings in removing (when they are commanded by the Ordinary) a joynd Table. (g) For the Curate being once appointed as a principal man to take Altars down, who but hee should set them up? It is true indeed that the Bishop of the Diocese is the man to whom by right (and by the Liturgie) the ordering of these thing doth belong; but then it is as true (or if it be not true, as it is most false and foolish) yet (saith the (h) Indicions and learned Divines D. Coal alias Firebrand) it is more fit, that he should send his resolution to the Priest, then to the (I know not what) people, a kind of Myrmidons swarm'd out of the Doctors fancie, and never mentioned in the Letter confuted. And to say that they are the Diocesan subordinate officers in this kind, is another smacke of the Vestry-doctrine; and placed there on front, to delight the people, encouraged thereby to contemn their Parsons, who are left to meere

com-

g Pag. 11.

h Title pag.

contemplative Meditations, and not employed (as they should be) in removing and providing of *Frames and Tables*. And therefore, O bloody Prelate, to gore thy Clergy in this kind, as not to suffer them to execute all these Mandates of *Commissaries and Officials*, concerning *Bells, Frames, Bells, Beeres, Shovels, and square Tables*; but leave those active spirits to moulder away (against all conscience) in divine Meditations! *Parce precor stimulos*. Oh be not so hard-hearted & mercilesse, (i) to advance on this sort the *Authority of the Churchwardens* so high above their *Ministers*. Especially (k) seeing the *Vicar in correspondence unto former practice* (from 80 yeeres before) *thought the place where formerly the Altar stood to be fittest for it. Which he knew better then this extravagant Epistoler*. (l) though the Epistoler seeme to be a *Diocesan*, and the other a *private Parish-priest in his Iurisdiction*.

Thirdly and lastly, if both the *Ordinary & Vicar*, (which is not to be conceived) should want a power to set the *holy Table Altar-wise* (m) what can be said to that *uniformity of publik order*, to which the piety of the times is so well enclined? what say you to the *good works which is now in hand*? Shall such (n) a *poore trifling piece of work as this*, discountenance these sublime intentions? *Non finam, non patiar, non feram*: and thus our *Coal sparkles & laies about him*.

But surely these demonstrations were born in *Thebes*, and not in *Athens*, and being of the true *Gadmean* brood, do kill and destroy one another;

— (o) *Suoque* Ovid *Metamorph lib 3*
Mante cadunt subit per mutua vulnera fratres

For

For if the *Vicar* had power to transpose *Tables* and set up *Altars*, without and contrary to the will of his Ordinary; why should he not (in the name of God) demurre upon the commands of his *Superiour* in matters of exterior order, and bid a *Fico* to your first Argument. But if upon his first demurre in this kind, *imperium interdidit*, the Empire Ecclesiasticall is at an end, what shall become of the lustie blad that understood himself better then this extravagant ordinary, and of your second kind of argument? Marry then, if the *piety of the times*, the devotion of some judicious particulars, & a good worke, as yet in Abeyance and pendent in the ayre, but ready yer long to fall upon our heads, shall become the Square and Canon of our exterior order in the Church; *Barbara celarent*, talke no more of Mood and Figure, for I would not give a button for all your *Syllogismes*. So that these *Theban* arguments, that drew their first breath

p *Juven. Sat.*

(p) *Vervœcum in patria crassoque sub aere*, -- are but a kinde of Sheepes head sodden in the wooll, and will doe the writer of the Letter no harme at all; being made of the (q) rusk; though of a Serpent indeed, yet of a dead toothlesse Serpent. First, as touching the Reverend Ordinaries of this Land, if there be any that dislike of their callings, or conceive of the same as not grounded upon Apostolicall, and (for all the essentiall parts thereof) upon divine Right; I would hee were with Master Cotton in the New; as unworthy of that most happy government.

q *Pallas adest
moræ quæ iu-
bet supponere
terræ Vipereos
dentes. Ovid.
Metam. l. 3.*

vernment, which by the favour of God and the
 King) all the Laity and Clergie doe here en-
 joy in the *old England*. But yet they never had,
 or challenged unto themselves any such exorbi-
 tant power over their Clergy, and over the *Laws*
 and *Canons* established (especially over *Acts of*
Parliaments) as this *Judicious and learned Divine*
 (as hee writes) but indeed most injudicious and
 trifling Novice (as he proves himselfe) doth at-
 tribute unto them. Did ever any Bishop covet to
 command his Clergy, as a Generall doth his
 Army in a drunken munity, by *Martiall Law* ?
 And yet this is the very President he cites out
 of *Tacitus*. No, no, Bishops have ever governed
 their Clergie by *Canon Law*, and not by *Canon-*
ibat. God hath appointed them to governe both the
Priests and the People subjected unto them according
 to certaine divine and humane *Laws*, and that with
 a power of Moderation, and not Domination, saith
 a great Prelate of this Church. Sitting in *Syn-*
nods they might heretofore judge of *Canons*
 but in their chaires they are not to judge of *Ca-*
nons, but according to *Canons*, saith the Father of
 all the *Canonists*. Otherwise why are the *Ap-*
peals by Canon Law as ancient in the Church of
 God, as the *Canons* themselves ? But because it
 is possible a prelate may propose unto himselfe
 some peevish wrangling, and waspish humour of his
 owne, in stead of a *Canon* ? No Ecclesiasticall
 Judge whatsoever is to guid himself by his *own*
sense, but by the authority of the *Canons*. It is true
 indeed, that our reverend Archbishops and Bi-

Vino graves
 They would
 know whether
Varius Crispinus
 did drive those
 Cart-loads of
 Armour, Tacke,
Hist. l. 1. c. 83.
 according to
Gruterns.
l. 1. de perpe-
tu. Gubern. 14.
p. 352.
Gratian. part. 1
dist. 4.
u. Council. Nicen.
c. 1.
Mix. po. l. 1. de
ex. l. 1. de i. q. 1.
mi. l. 1. de i. q. 1.
nd. q. And there-
fore they may
conqueri de
judiciis suo-
rum Episco-
rum. Concil. A-
fric. sub. Aug.
Can. 28.
x. Extr. de Con-
sist. l. c. 1.

shops here in *England* had a power (in *Synod*) to make *Declaratorie* and *Revocatorie* of their *Common Law* (as they terme it) to set penalties where they were wanting, and agravate them where they were deficient, and to make Additaments to the constitutions of the *Pope* himsele; but still with *this proviso*, that they do not overthrow the *jus commune*, and crosse the generall Laws of Gods Church. But this power they had heretofore, it being now quite taken away by *z King Henry* eighth. And that not for the reason some have given thereof, *a* because the state of the Clergy was then thought a suspected part to the Kingdome, in their late homage to the Bishop of *Rome*: (for there were as great *b Royalists* in those daies as in any age sithence whatsoever) but for the reasons I gave in the chapter before; that these *Ecclesiasticall Jurisdictions* were the native *Roses* and *Lilies* of the *Crown*, not first prickt in by *Gardiner* the Bishop, but grafted and deeply rooted in the same by the *first c Garduer* wee read of from the very beginning. So that the power of making and executing such *Canons* being ceased, if the Ordinaries now command, where there is no law or former *Canon* in force, it laies a burden and grievance upon the subject from which he may appeale, as being a thing unjust & consequently of a nature wherunto obedience is no way due. Nor doe our reverend Bishops, otherwise conceive it. *e* Whatsoever by the Laws of *God*, the *Prince*, or the *Church*, is once constituted, is no longer to be mooted upon, but also.

y *Linwo* din c.
Presbit. verb.
Iuramento, de
Majori & O-
bedient.

z. 27. H. 8. c. 19.
a *Considerations*
of the Govern-
ment of Bishops.
b cum effect
Ratificatione nec
ad huc Episco-
pus aut Can-
cellarius, dice-
bat fuisse in ar-
bitrio Regis
statuta abro-
gare & ritus
novos institu-
ere. *Calvin. in*
Amos, 6: 7. v. 13.
c *Genes* 2.

d *Lindwood* in
e *Quia incon-*
veniens.
c. *Bis*, de perpeti-
Bis. Gubern.
c. 14. p. 343.

absolutely obeyed by all inferiours. And what
 God, the King and Church have directed, is not to
 be put to *deliberation*, but to *execution*. And (f) an-
 other learned man saith truly, that we make not
 the power of the Bishops to be *Princely*, but *Fa-*
therly, and *dirigible by the Lawes*. And Master
 (g) Hooker gives the reason hereof: *When publike*
consent of the whole hath established any thing, every
mans judgement being thereunto compared is private,
howsoever his calling be to some kinde of publike
charge. Now it is true as (h) D. Coal noteth, that
 in all doubts that may arise how to understand,
 do & execute the things contained in our *Litur-*
gie, a *deciding power* is left to the *Bishop* of the Dio-
 cese, to take order by his discretion for the quiet-
 ing of the same. But it is as true, that Coal dasheth
 out with an *Exc.* the main *Proviso* of this power;
 (i) *So that the same Order be not contrary to any*
thing contained in this Book. And therefore it is
 untrue what he saith in the end of his Pamphlet,
That the Ordinary hath an Authority of his own (as he
is Ordinary) to place the holy Table in one or other
situation, more then what is given him (in case of
doubt and diversity only) by the foresaid preface. All
 which I have opened more at large, to shew
 the raw and indigested Crudities, that this *judi-*
cious Divine imposeth upon us; not that I would
 advise any Clergie-man, of what degree soever,
 to oppose his *Ordinary*, either in this or any other
 particular of so low a nature. Farre be it from me
 to do so. That is a Doctrine

— *nigro carbone notanda,*

f D. Feild of the
Church l. 5. c. 27

g Preface to his
workes.

h P. 12.

i Preface before
the Booke of
Com. Prayer.

1 k P. 2. Should
we fly off from
our duty as fight
of every new de-
vice, we should
soone find spedy
dissolution both
of Church and
State.

1 We would not
have our Sub-
jects so to mi-
stake our Judge-
ment, so much to
mistrust our
Zeale, as though
we either could
not distinguish what
were to be done,
or would not doe
all things in due
time, & Edward
Procla. before
the Commun.
1548.

m Quid si dubi-
ret subditus,

utrum quod precipitur sit contra Deum vel non? Respondo; Debet obedire. Summ. Rosell.
Summ. Angel. Summ. Sylvest. in verbo Obedientia. Quoties subditus convenienti in-
quisitione certifiari non potest, obedire debet; & obediendo excusatur; etiam si dubitet an agat
contra preceptum Dei vel non Sylvest. ex Raimundo. Vide Pedro de Ledesma; Sum. part.
2. trat. 25. c. 1. c. So in the Partidas, Part. 1. tit. 23. Ley. 11. En esto estenado e. I mean
de fazer a voluntad de sumator (that is) The lesser in this case is to follow the will of the Gre-
ater. See then for the Canon Law. Hostiens. Sum. lib. 1. de majorit. & obed. Gl. in c.
ad Aures. De tempore Ordin. in Gl. 2. & Gl. 3. in c. Qui contra morem. 1. dist. & text.
cum Gl. in c. Admonendi. Dist. 2. q. 7.

to be defended onely by D. Coal. I say, that
all Commands of the King (for this Fellow
jumbles again (k) the King and the Bishop, *tanquam*
Regem cum Regulo, like a Wren mounted upon the
feathers of an Eagle) that are not upon the first
inference and illation (without any *Prosylogismes*)
contrary to a cleare passage in the Words of God, or
to an evident Sun-beam of the Law of Nature; are
precisely to be obeyed. Nor is it enough, to find
a remote and possible inconvenience, that may
ensue therefrom; (which is the ordinary objecti-
on against the Book of Recreation) For every
good Subject is bound in (l) Conscience to be-
leeve and rest assured, that his Prince (envi-
roned with such a Counsell) will be more able to disco-
ver, and as ready to prevent any ill sequele that
may come of it, as himself possibly can be. And
therefore I must not by disobeying my Prince,
commit a certaine *Sinne*, in preventing a probable
but *contingent inconvenience*. And then in the next
place, for the Bishop or Ordinary: If hee com-
mand according to the Laws and Canons confir-
med, (for otherwise he is in his *Eccentricks*, and
moves not as he should) why then, in such a case
as we had even now, that is a Case (m) of *diver-*

free, Doubt, and Ambiguity, he is punctually to be obeyd by those of his Jurisdiction, be they of the *Clergie*, or of the *Layty*. I say in matters of *doubting* and *ambiguity*, where the inferiour shall be approved of God for his duty and obedience, and never charged as guilty of Error, for any future inconvenience. The exceptions from this Rule are very few; in cases only, when the Command of the *Ordinary* doth expressly oppose ^(*) an *Article of Belief*, one of the ten *Commandements*, or the generall state and substance of Gods *Catholike Church*. In all other Cases whatsoever that are dubious, the inferiour is bound to believe his superior, faith the most wise and learned of all the *(v) Refutts*. This point well poised and considered, would cleare a world of Errours both in Church and Common-wealth. And therefore I will set down in the Margent some of my best Authours that confirm it. I have not heard (I protest sincerely) of any Lord *Bishop*, that hath exacted of his Diocese the placing of the *Holy Table*, as this man would have it, and do believe this passage of his to be rather a *Prophesie*, what hee means to doe when he comes to his *Ratchet*, then a true *History* of any *Diocesan* that hath acted it already. But howsoever, as long as the *Lintrie* continueth as it is (without offence to any man in place be it spoken) I had farre lieber be he should *obey*, then he that should poignantly command, in this kind of Alteration. And my reason for this, shall be the reason and expression of a wife and learned man. *(p) If it be a Law which*

*n Summa Ro-
sel, verbo Obed.*

*o Toles. In-
stru. Sac. de 7.
pecc. c. 15. See
Gloss. in 1. De-
cret. tit. 11. c. 5.
Si dubium sit
praeceptum, prop-
ter bonum obe-
dientie excusa-
tur à peccato, si-
cut in veritate
sit malum.*

*p Hookers Ec-
cles. Pol. book 4.
d. 14 p 164.*

the custom and continuall practice of many yeeres hath continued in the minds of men, to alter it must needs be troublesome and scandalous. It amazeth them, it causeth them to stand in doubt, whether any thing be in it selfe by nature good or evill, and not all things rather such as men at this or that time agree to accompt of them; when they behold those things disproved, disannulled, and rejected, which use had made in a manner naturall. And so in all respect and humility to their high places and callings, I leave those reverend persons herein to their own wisdom and discretion.

But that *Monsieur* the half-Vicar should have a power to remove (of his own head) the *Communion-table* from that place of the Quire, it had hitherto stood in from the very first Reformation, and to call that an *Altar*, which his *Rubrick* never calls otherwise the a *Table*, and to be enabled to this by the *Canons*, and to be a *Judge* of the conveniency of the standing thereof, yea, a *more competent Judge*, then the *Ordinary* and his *Sarrogates*, and no way to permit the *Church Officers* to doe what they are injoynd by their immediate Superiours; is such a piece of *Ecclesiasticall politie*, as (were it but countenanced by many of these *judicious Divines*) would quickly make an end of all Discipline in the Church of *England*. Here is not only (q) I. C. but T. C. up and down, and New-England planted in the midst of the old. O foolish Vicar of (r) *Boston*, that would need takes Sanctuary as farre as *America*, to shelter himself from Ecclesiasticall Jurisdiction! Whereas had he

d Pag. 10.

e For the first
If you should
erect any such
Altar, (which I
know you will
not.)
f Pag. 52.

g Leo Epist. 88.

h Si quidem
nec erigere iis
altaria nec Ec-
clesias vel al-
taria consecra-
re licet. Vide
Bin. Concil. ge-
neral. Tom. 1. P.
990.
i 3. part. Dist. 1.
Abiq; Episco-
pi permittu in
Ecclesia conse-
crata non eri-
gatur altare.
Vide Bin. Conc.
gen. Tom. 2. p.
368.

and stirring in these busineses. And therefore the Priest must needs (inspite of our *Doctour* and his Doctrine) keep him still in his meditations, and be a *looker on*, untill his Ordinary shall otherwise direct and appoint him. Especially in the matter controverted, which is *Erecting of Altars*. For the case must bee taken as it is in the *e Letter* (and was in truth and verity) not as this poore Mooter doth reasonably (that is, *against all the Laws of reasoning*) presume it. For to presume a thing against the words of his adversary, is not to *take* a case, but to *make* a case; which will be laugh at in the Inns of Court. there were some *Priests* in France and Germany, that encouraged thereunto by the *Chorepiscopi* or *Country-Suffragans*, did presume, in the absence of their *Bishops*, *g erigere altaria*, to erect Altars. And this about the time of *Theodosius* the yonger. But *Leo the great* tells them plainly, they had no more power to *erect*, then they had to *consecrate an Altar*; and that the *Novels* and *Canons* Ecclesiasticall did utterly *h* inhibit *single Priests* to doe either the one or the other. Whereupon not many yeeres after, about the time of *Iustinian* the Emperour, *Hormisdas* made an absolute decree to inhibit Priests to erect any Altars in this kind, under pain of deprivation, as we read in *i Gratian*, and elsewhere. Which places I doe not (for all that presse *dogmatically*, as conceiving the *Vicar* would be so absurd to *dogmatize* any such matter, as you perceive the *writers* of the *Letter* seems to excuse him; nor was that the Error of the *German Priests*: but

I presse it only historically, to let you see, that if such a Rumour had been raised in the Church (as we all know the *Vicars* behaviour did raise in the Neighbourhood) 1100. yeeres ago, what severity they would have used to chastise the insolency. And no marvell, if you consider well what I shall now represent unto you: that the very *Romans* themselves, in the time of their republick, would never assent that a private man should presume to erect an *Altar*. But that which I presse for doctrine is this. That a single Priest, *qua talis*, in that formality and capacity onely as he is a Priest, hath no Key given him by God or man, to open the doores of any external *Iurisdiction*. He hath a Consistory within in foro penitentie, in the conscience of his Parishioners, and a key given him upon his institution, to enter into it. But he hath no consistory without, in foro cause, in meddling with Ecclesiasticall causes, unlesse he borrow a key from his Ordinary. For although they be the same keys, yet one of them will not open all these wards: the consistory of outward *Iurisdiction* being not to be opened by a Key alone, but (as you may observe in some great mens Gates) by a key and a staffe, which they usually call a Crozier. This I have ever conceived to be the ancient Doctrine in this kinde, opposed by none but professed *Puritans*. They tell us indeed, that

Video enim esse legem veterem Tributumque vetuit in iussu plebis ædes, terram, aram consecrare. Cic. Oras pro domitia ad Pontifices, qua est Or. 29.

Illam potestatem quæ est ligandi & solvendi in foro Iudicij alii, datur in consecratione Episcopii; alia, in consecratione Sacerdotum; quando dicitur, Quicumque remiseris &c. Hugo de Sancto Victore apud Hales. et Sacerdotes non habent potestatem ligandi vel solvendi in foro Cause, & tamen absolunt in foro Penitentie, Hal. pars. 4 q. 21. membro 4.

Licet sit una potestas ligandi & solvendi hinc & inde; non tamen qui habet potestatem eius. ad hunc actum habere eam ad illum actum. Alex. Hal. ibid. Non est alia in essentia, sed in alium usum se extendit. ibid. o Quando consecratur Episcopus, non confertur alia clavis, sed extenditur usus illius primæ clavis: unde dicitur accipere baculum, i.e. ampliorem potestatem. ibid. Sic Episcopus in 4. Sentent. d. 18. scilicet. 2.

K

the

p *Alvare Damasc.*
c. 4. p. 114.

q *Ibid.* p. 113.

r *M. Hooker in*
his Preface.

t *D. Field of the*
Church. l. 5. c. 27
p. 498.

x *M. Hooker in*
his Preface.

y *Answer to the*
Admonition,
Tracl. 2. p. 87.

z *M. Hooker in*
his Preface.

y *Pag. 11.*

z *P. 66.*

the Bishops power p was the poysonous Egge out of which *Antichrist* was hatched, that it is meere *tyranny*, because it takes all q to the Bishop and his Officers, and turns the Vicars to *Solitiquies* and *Meditations*; whereas the r Minister holdeth all his authority unto the spirituell charge of the house of God, even immediately from God himselfe, without dependence from King or Bishop. But all learned men of the Church of England, that are truly *Indicuous Divines*, do adhere to that former doctrine. They follow the Schoolemens double power, that of order, and that of *Iurisdiction*; and the subdivision of this *Iurisdiction*, to the internall and externall, appropriating this last to the Bishops only. They say clearly, that all t consecrated persons have not the power of *Iurisdiction*; they ask you roundly, u Who shall iudge what is most comely? Shall every private man? Or rather such as have chiefe care and government in the Church? And for the Minister, whom you would have wholly imployed, they conceive, that generally he is a man, x though better able to speake, or little, or no whit apter to iudge then the rest; & that to give him a domineering power in matters of this nature, were to bring in as many petty Popes as there are Parishes and Congregations. But the written Law, and speaking Law of this Kingdom, are above all testimonies that can be produced, the one appointing the y Bishop of the Diocese onely in the Affirmative, and the other excluding the particular z fancy of any humourous persons in the Negative, from assigning out these matters of *Conveniency* in Gods service. And the

the reason why this private *Vicar* should not (without farther directions) call the *holy Table* an *Altar*, is set down in the *Letter*, but not touched by you, and is a stronger one then your Head-piece is capable of. (a) *Because the Church in her Liturgie and Canons, doth call it a Table onely.* It seemes by you, wee are bound onely to pray, but not to *speake* the words of the *Canons*. I have been otherwise taught by Learned men. ^b That where we have a *Law and Canon* to direct us how to call a thing, we ought not to hunt after reasons and conceits, to give it another Appellation. ^c And that every word hath that operation in construction of *Law*, that wee may draw our Argument from the words, as from so many Topick places. Which the *Writer* of the *Letter* seemes to do in this passage. The *Rubrick* and the *Canons* call it nothing but a *Table*; and therefore do not you, a poore *Vicar* in the *Countrey*, call it an *Altar*. The *Writer* doth not deny but that the name hath been ^d long in the *Church*, in a *Metaphoricall* usurpation, nor would hee have blam'd the *Vicar*, if he had in a Quotation from the *Fathers*, or a discourse in the *Pulpit*, nam'd it an *Altar* in this borrowed sense: but to give the usuall call of an *Altar*, unto that *Church mensill*, which the *Law* (^e that alwaies speaks properly) never calls otherwise then by the name of a *Table*, is justly by him disliked, and by this Gallant lamentably defended. For I appeale to all indifferent men, that pretend to any knowledge in Divinity; If the *Reading-pew*, the *Pulpit*, and any other place in the *Church*, be not as properly an

a pag. 74.

b Vbiunque habemus legem vel canonem, non debemus allegare rationem, nisi lege vel canone deficiente.

Barbatus in

Clement. de E-

lest. c. i. n. ii.

c Verba aliquid

operari debent

c Si papa de

Privilegio, in 6

Et nota in mar-

gine, quod argu-

mentum a verbis

valet.

d Letter page 74

e Regula com-

munis est

Quod statuto-

rum verba pro-

prio intelli-

guntur, Decius

in lege, Non

vulgariter, de

regulis iuris.

f Pag. 8.

g When the
old Fathers
called the
Masse or Sup-
per of the Lord
a Sacrifice, they
meant that it
was a Sacrifice
of laud and
thanksgiving
And so as well
the people as
the Priest do
Sacrifice. *Arb-
b. Cramer, De-
fence of the Sa-
cram. l. 5 c. 6.
16. fol. 117.*

And againe,
Christ made
noough differ-
ence between
the Priest and
the Lay-man,
that the Priest
should make
oblation and
Sacrifice of
Christ for the
Lay-man. *Idem
ibid. c. 12 f. 117.*

h *Orologio de
v. p. 12, v. 12
de v. p. 12, v. 12
mag. p. 626.*

i *Orologio de
iuvando, quasi
oro-logio, cuius
usu rem agnos-
ceres. Inl. Sc-
liger de Caus.
Ling. Lat. c. 76.*

Est enim in-
strumenti quasi quoddam cognitionis imago quædam quæ quid nescitur. *Ibidem.*

h *Orologio de v. p. 12, v. 12.*

altar for prayer, praise, thanksgiving, (f) memory of
the passion, dedicating of our selves to Gods very ser-
vice and the Churches Box or Basin, for that Ob-
lation for the poore which was used in the Primi-
tive times, as is our holy Table howsoever situated
or disposed. Or if it be the Priest onely that can
offer a Sacrifice (which in these spirituall sacrifices
we (g) utterly deny) what one Sacrifice doth hee
inferre out of the Collects read by the Priest at the
Communion table, which are not as easily deduced
out of the Te Deum, or Benedicimus, said in the Quire
or Reading pew? Is there no praying, praising, or
knowledging, or thanksgiving, commemorating of the
Passion, and consecrating of our selves to Gods service
in these two Hymnes? And therefore if that be
enough to make an Altar, and that these judicious
Rabbies mean not somewhat else then for fear of
our gracious King they dare speake out, this man
must change the Motto of his Book, and say, *Ha-
beremus Altaria* wee have 10000. Altars. Whereas
no place in all the Church, doth offer unto us the
body and blood of Christ in the outward forms
of Bread and Wine, beside the holy Table onely.
And consequently if a Name be invented to (k) di-
vide and sever one particular thing from another;
or to (l) helpe us to the knowledge of a particular
thing, or that a Name be that which the (k) Law
gives the thing, or that a thing cannot have two
distinct and proper (however it may have twenty
Metaphoricall) names; then surely a Table ought
to be the distinct and proper and so the usual in-

Altar

Altar but the *translations* and *borrowed* (and so the more *unusual*) appellation of that holy *Vensill*. So that the *Writer* of the *Letter* saith no more then this: If you have occasion (as the *Fathers* had) to amplify and enlarge the excellency of those Christian duties, *prayer*, *praise*, *thanksgiving*, (at the time of the *Eucharist* especially) *oblation* of our selves, *alms-deeds*, and *charity*, and to shew unto your people, that these are the only *inwile*, now under the *Gospel*, which God accepts in stead of those thousands of *Rams* and *Owls* of *Arabia*, vanished with the *Law*: then in God Name,

— Pas usum tibi nominis huius, so that you may use the name of *Altar* as the ancient *Fathers* do. But when there is no such occasion offered, and that you speak only with your *Neighbours* and *Churchwardens* about preparing or adorning the *Church-Vensill*, what need you then tumble in your *tropes*, and roll in your *Abolardok*, when the words of the *Canon* do far better expresse the duties enjoined them by the *Canon*? As therefore you do not in common discourse call the *Church* (as the *Puritans* in *France* do) the *Temple*; the *Bells*, the holy *Trumpets*; the *Quire*, the *Sanctuary*; the *Pont Jordan*; your *Surplice* the holy *Garment*; and your *Hood*, the *Ephod*: (although the ancient *Writers* doe ordinarily so.) So when the *Rubrick* and *Canons* do call this sacred *Vensill* a *Table*, and but a *Table*, do not you to be honored only as a *Divine* of great judgement, that is, of *whimsy* and *singularity*, correcting *Magnificat* in the *Articles* of your (1) *Bishops* & most Reverend (2) *Arch-*

1 *Visit of the Bishop of Lincoln*, Anno. 1622.
Church-Art. 5.
m *Visit of the Archbishop*
Gra 4, An. 1634
Artic. 1. verbo
Impunitis.
n pag. 65.

o Phavorinus
apud Gellium.

bishops Visitation, and in the very expression of the King himself, call it an *Altar*. And surely that *Vicar* that will not be taught to word it, neither by the *Law*, nor the *Rubrick*, nor the *Canon*, nor his *Bishop*, nor his *Archbishop*, nor the King himselfe; (o) *qui tot imperat Legionibus*, is (as they were wont to call a stout *Priest*) a very *Thomas a Becket*, and fitter a great deal to officiate at *Bethlem* neere *Bishopsgate*, then at *Ierualem*.

p *Alt.* 6.2.

Nor had the *Ordinary* bin the wisest man in the world, if having proper Officers of his own to execute al his Mandates concerning the outward *Vtenfils* of the Church, he should have directed his Commandements to the *Vicar*, or permitted him to command without him. It is not the *Ordinary*, but the *Apostles* themselves, that have turnd the *Parsons* and *Vicars* from being *Active* in this kind, to their diviner *Meditations*. (p) *It is not reason we should leave the Word of God, to serve Tables*. The *Greek* word is a term of Law, *ἀρσεν*, which *Erasmus* translates a *Plea*, the *French* keep to this day an *arrest*, or *judgement in Law*, as (q) *Budæus* was taught to interpret the word by *Paulus Æmilius*, the *French* Historiographer. The meaning therefore of the Text is this; Let D. *Coal* find as much fault as he will, that *Priests* are made *dull Spectators* in these affaires; yet shall he never find any *Order*, *Arrest*, or *Judgement* in the Church of God, that *Priests* should medle with *Tables*: Because from the time of this *Arrest* and sentence pronounc'd by the *Apostles*, the *Deacons* have ever dealt therein; as (r) *Bern* himself confesseth; though he hopes

(for

q Annot. in *Pandect.* ex lege *ultima de Senatoribus*, fol. 73. p. 2.

r Annot. in *Alt.* 6. v. 2. Sic tamen, ut *Refbyterio* subfent.

(for otherwise it would burst his heart) that they were guided therein by the *Minister and the Elders*. But these *Elders* are no *elder* then *Calvin* and *Beza*. And who guided the *Deacons* we must learne of the *Elders* indeed. They were the *eye*, saith some; the *care*, saith another; the *Ministeriall servants* of the *Bishop*, saith the third authority. Clear it is, that from this time, that the *Apostles* here

x Iura ministerii sacris altariibus apti
In septem statuerunt viri;

from these first *Deacons*, to our present *Archdeacons* (in whose office the ancient power of the *Deacon* is united and concentrated) *Incumbents* have been excluded from meddling with the *utensils* of the Church; or *Ornaments* of the *Altar*. So that the very *Altar* it self (with the *Raile* about it) hath beene termed in the ancient Counsels, & *The Diaconie*, as a place belonging (next after the *Bishop*) to the care and custody of the *Deacon* only. Nay, so far were the *Ancients* from making a *parish Priest* a stickler in *vestry* affaires, that a *(a) Counsell* saith clearly, That the *Priest* can boast of nothing he hath in generall, but his bare name; not able to execute his very Office, without the authority and Ministry of the *Deacon*. And to conclude this point with a president in this very particular: *b* It was the *Deacons Office* *Portare* (marke well the word against anon) to move and remove the *Altar* and all the implements belonging thereunto, saith *St. Augustine*. And if you object, that some question hath been made, whether that book be *S. Augustines*;

f Clem. Rom. in 1. Epist. ad Iacob fratrem Damiani
ni Est enim Di-
f aconus ipsius
Episcopi ocul-
us,
Et ideo dicitur
ut Episcopus
ut non possit
Clem. in Const.
Apostol. l. i. c. 44.
u Concil. Nicen.
can. 18. T. 3. ad
Emendationem
angelorum eo an.
x Avator. lib. 1.
in Act. Apostol.
they have in
charge omnia
ornamenta &
& utensilia
Eccllesiarii.
Canon. Steph. de
Longo. Lind.
lib. 1. de off.
Archidiacon.
x Diaconus vult
concil. Laod.
Canon. Concil.
Agath. can. 66.
Sine Diacon
nis Sacerdos
nomen habet
officium non
habet. Conc.
Aquisg. sub. au-
dov. Pro. c. 7.
b Lib. Quest.
ex quoque mix-
um. q. 101.
Nam utique &
Altare portar-
ent & vasa sa-
ius.

I answer, That he that made that question, con-
cludes withall, That if it was not written by
S. Augustine, it was be an *a*ncienter Author then
S. Augustine, and is evidence good enough for
matter of Fact, though peradventure not every
where for *pains of doctrine*. And as the *Archdeacon*
is the eye, so the *Churchwarden* (as slight an Op-
inion as you conceive of him) is the hand of the
Bishop and the *Archdeacon* too, to put all *d Man-*
dates in execution, that may concern the *Hensills*
of the Church. I observe our *Latine Canons* in
force, by calling him *Oeconomus*, do put him be-
side the scorn this companion would throw up-
on him by making him relate to that ancient Ec-
clesiasticall Office, famous in the *Greeke* and *Latine*
Councils. It is true, he moves now in a lesser
Orb, yet with the same influence he did before,
At the first they were, as they are now, *Lay men*,
some of *Dominicks*, or *kinsmen* of the *Bishops*, who
managed all things belonging to the Church
(being then matters of good moment and conse-
quence) according to the direction of the *Bishop*.
But because all the state of the Church, consisting
in those times, most what in goods and chattels
arising from the devotion of the people, was thus
transacted in hugger mugger, *inter partes propin-*
quas, by parties so neere alied in references one
to another, that it grew very suspicious there
might be foule play in the businesse, that famous
Council of *Chalcedon* h ordered preempторily,

That

That these *Churchwardens* from that time forward should be *Clergy men*, and more esloigned from the *Bishop's* family. Yet did ^{i Balsam in Sy-} some continue ^{med. 7. C. n. 11.} of opinion, (this *Canon* notwithstanding) that *Lay men* were capable of the Office; so that in a ^{k Zonar in Com-} very short revolution of time it reverted to the *Lay* ^{al-Chalad.} for altogether. Now here in *England* it hath ^{Cox. p. 26.} been ever held an ancient Office, & much countenanced as well by the *Common* as the *Canon Law*: The *Churchwardens* being admitted in all ages, to bring their ^{i 11. Hen. 4.} *Actions* at *Common Law*, for *trespasses* ^{fol. 12. et 19.} committed upon the Church-goods, wherewith ^{H. 6. f. 66. &c.} they were entrusted. Now that *Bishop* were a wise piece indeed, who being complained unto against a *Vicar*, for removing the *holy Table* to a place every way inconvenient, would referre the examination of the complaint to the *Vicar* himself, rather then to his own most ancient Officers, to the *Arch-deacon*, his *Official*, or next *Surrogate*, for the *designing*; and to the *Churchwardens*, for the actual placing of the *Table* in the most convenient situation. And the *Elders* of the *Kestry* will be little edified with this doctrine, to be made but ^{m Arist. Polit.} *dead and passive Instruments*, to execute the commands of the *Ordinary* and his *Surrogates*. ^{lib. 1. c. 1.} But all this while the *Vicar* is but a *dull Spectator*, and hath no Sphere of *activity* to move in, but is wholly left to his private *Meditations*. And ^{n Nos autem otiosos nos putamus, si verborum modo studere videmur. Amb. in} * *S. Ambrose* indeed doth complaine of the like complainers in his time, who held, that the study of the holy Scriptures was but a *dull and*

o Basil. Castil.
Cortisano. l. 3.

idle kind of employment. but then (o) *Matto Santo* o *Patro* (as the *Charletain* said when he saw the Pope in his *Pontificalibus*) O simple St. Peter in the fixth of the *AEs*, that thought it a farre more laborious worke, then all this moving and removing of *Tabler*. (p) O foolish S^c. *Basil*, that bids his *Cleargy* take especiall heed, that their *Martha* be not troubled with many things. O dull *Synefius*, that held it fitter for an *q* *Egyptian* then a *Christian* Priest to bee over-troubled with matters of wrangling. Well *Doctours*, God helpe the poore people committed to thy Cure; they are like to finde but a sorry *Shepheard*: one that will be in the *Refry* when he should be in the *Pulpit*; and by his much *nimbleness* in the one, is likely to shew a proportionable *heaviness* in the other.

But now *venitum est ad Triarios*, we are drawing on to the maine of his Battell, and the very pith of his arguments: *That the Writer of the Letter (r) doth not show one footstep of Learning or sincere affections to the Orders of the Church, because he did not (in a private Monition written nine yeares before) foresee and make way for a great good work, and the Piety of the times, that were to follow nine yeares after.* Alas! *Ne savi, magne sacerdos*: Do no lay all this load upon him, most judicious Divins. For, as you finde by your self, that can further see into things to come, that all Prophets are not Ordinaries; so consider, I beseech you, in cool blood, that all Ordinaries are not Prophets. *¶ We may discern of things that are,*

P Regal. sup.
 Reg. 20. Οὐκ
 ἐπῆνεσθ
 Μα' δ' αὖ εἰς
 πολλὰ διακο-
 νίαν φειπο-
 μένῳ δ' Κύ-
 ει Θ. pag. 454.
 q Synes. ap. 57.

rPag.3.

Page 4

and in his defense
fative, about
the 26 leaf. (p. 100)

are by Sight; that were, by Memory: but before ^{u Nels idleir,}
 the proof make shew, ^{u deis uavris} no man is such a Prophet of the
 future, ^{u kallorov.} that hee knoweth which way to direct his in-
 structions, faith a learned and noble Writer, out <sup>Sohnoclin An-
tig.</sup>
 of Sophocles. I am one, I thank God, that have
buenas entranas (as the Spaniards speake) some
 good and tender bowels within me, and do much
 pity the poore mans case, even by mine own. How
 could hee possibly foresee this great Good worke
 or Piety of these Times, so many yeeres before,
 which I, opening my eyes as wide as I can,
 cannot discover at this very instant? What is
 this great worke now in hand? What new Procla-
 mations, Rubricks, Canons, Injunctions, Articles
 are come (at the least into these parts) as any
 speciall invitations to the piety of these Times,
 more then were exhibited to the piety of all
 other Times, from the first beginning of the
 Reformation? His Majesty heard the Cause ^{x Pag. 66.}
 in the yeere 1633. and in his Royall decision,
 hee calls it not Altar, but Communion-table, and
 leaves the making and removing thereof to the
 discretion of the Ordinary. His Grace, the Me-
 tropolitane, visited these parts in the yeere 1634;
 and in all his Articles, doth not so much as men-
 tion the word Altar, but calls it (as the Rubrick
 doth) a Communion table; and puts his Article
 upon the Church warden, and not upon the Vi-
 car, concerning the decent site and convenient <sup>Articles to be
required of in
the Metropolitani-
call Visitation,
for the Diocese of
Lincolne. 1634
Art. 1.</sup>
 standing of the holy Boord. Whether have you in
 your Church, a convenient and decent Communion-
 table? &c. And whether is the same Table placed in

such convenient sort within the Chancel or Church, as that the Minister may be best heard in his Ministry and the Administration, and that the greatest number may communicate? And whether it is so used (out of time of Divine Service) as is not agreeable to the holy use of it? &c. And his Lordship or Diocesan visiting the very next yeere, 1635. (as a burn'd child, and dreading the fire) puts the (2) same Article in *his verba*, in the very front of his own Book. So hence that time wee have heard no Ring but of the lesser Bells, in this Tune. And * one of these I heare chyming at this very instant: Whether have you in your Church a Decent Table for the Communion, conveniently placed? And all these concurring with the conceit of the Letter, in every particular; in the name of a Communion table, and not an altar; in the place of the Church or Chancel, not of the East-end only; in the distance (not confused time) of receiving and not receiving; in the advantage of the convenience of the situation to be readred by the Church-warden, not the Vicar; how shall I that live at this day (much lesse the Writer of the Letter, dead, peradventure, *nint yeeres ago*) reasonably discover (to use your own phrase) that Good work now in hand, and the speciall inclination of these times to a peculiar kind of piety, differing from the piety of former times, which under the peaceable Reignes of Queen Elizabeth, King James, and King Charles, the Church of God, in these parts, hath most happily enjoyed? Surely, I do

2. Articles to be enquired of in the Diocese of Lincoln. 1635.

Artic. 2.
2. Articles for the Visitation of the Arch-deacon of Bedford, 1636.

do reasonably presume, that (these dreams of D.
 Coal not withstanding) ^b The thing that hath been, it ^b Eccles. 4. 9.
 is that which shall be; and that which is done, is that
 which shall be done; and that (in matters of this na-
 ture) there is no new thing under the Sonne. Because
 wise men tell us, that ^c change of Laws, especially in
 matters of Religion must be warily proceeded in: And
 because ^d there is no manner of Reason, that the orders
 of the Church should so depend upon one or two mens
 liking or disliking, that she should be compelled to alter
 the same sooft as any should be therewith offended. For
 what Church is voyd of some contentious persons and
 quarrellers whom no order, no reason, no reformation
 can please? I should therefore reasonably presume,
 that this Good work in hand, is but the second part
 of *Sancti Clara*, and a frostby speculation of some
 few, who by tossing the ball of *Commendation*, the
 one to the other, do stile themselves (by a kind of
 Canting) judicious Divines: Whereas they be (ge-
 nerally) as you may observe by this poore *Pan-*
phleter doctissimorum hominum indolis inuulgatus (as
^e Erasmus spake of another the like) men learned ^e In Colloqu-
 only in unlearned *Liturgies*; beyond that, of no
 judgement and little *Prudence*. For who but one
 whose Ruffe (as Sir Edward Coke was wont to say)
 is yellow, and his head shullen, would propound
 these wilde conceits of an imaginary *Pity of the*
times, and a Platonicall *Idea* of a good work in hand,
 for a Modell to reforme such a well composed
 Church as the Church of England? And if any Re-
 formation of the name, the situation, or use of the
 Communion-table, were seriously in hand, what

man of the least discretion but would take the *Majestrate* along with him? ^f *The bounden duty of Subjects is to be content to follow authority, and not enterprising to run before it.* ^g *For if you let every Minister do what he list, speak what he list, alter what he list, and as oft as he list, upon a generall pretence of a Good work in hand, or the Piety of the times, you shall have as many kinds of Religions as there be Parishes, as many Sects as Ministers, and a Church miserably torne in pieces with mutability and diversity of opinions.*

^f Proclam. before the Communion, 1548.
^g Arabb. Writ. gst, Answer to the Admon. p. 86. & 87.

^{*} P. 13. & 14. But there is ^{*} much (you say) to be said in defence therof, out of the *Acts* and *Monuments*, and some *Acts* of *Parliaments*. Much good do it you, with that *Much*, so as you eate cleanly, and do not flubber & flabber your *Quotations* of those *Books*, in which all sorts of men are thorowly versed. First, *Io. Frith* calls it *The sacrament of the Altar*. Doth he so? Then surely it was long before the *Reformation*, and when every man call'd it so. For he was ^h burned 4^o *Julij*, 1533. But where doth he so call it? Yes, he saith in his *Letter*, *They examined me touching the sacrament of the Altar*. Why man, they call'd it so, not he. Those words are the words of the Article objected against him. They are *their* words, not *his*. He doth not once call it so in all his long discourse. Turn but the ⁱ leaf, and you shall heare him interpret himself. *I added moreover, that their Church (as they call it) Their Church, as they call it; Their Sacrament of the Altar, as they call it.* If you will know how he calls it, in that *dawning* of the *Reformation*, look upon the *Books* pen'd by himsele, not the *Interrogatories*

^h *AR. & Mon.* p. 2. f. 309. & 310

ⁱ *ibid.* fol. 308.

ries ministred by Sir Tho. More, or some others. He calls it every wher, ^k *The Sacrament of Christs body.* ^{Answer to Mr. Moyses third booke fol. 102.} Nay he is not there content; but desires that all the Church had call'd it otherwise. ^l *I would it had been call'd (as it is indeed, and as it was commanded to be) Christs memoriall : and to call it a Sacrifice, is* ^{Answer to Mr. Moyses fourth booke. f. 111.} (saith he) *just as if I should set a ^m capon before you to break fast, when you are new come home and I say, This is your welcome home. whereas it is indeed a capon, and not a welcome home.* And if you will believe his adversary, ⁿ *Sir Tho. More, None spoke so homely of this Sacrament, as Io. Frith, no not Friar Barnes himself.* ^{Answer to Friths Letter. Oper fol. 835.} Making this Bridegrooms ring of gold but even a proper ring of a rush. So that you have ^o *Io. Frith. Let him, in Gods name come up to the Barre. The next man is Io. Lambert. And he saith, I make you the same answer to the other six Sacraments, as I have done unto the Sacrament of the Altar. But tell me (in my eare) I pray you, how doth he begin that answer to the Sacrament of the Altar? It is but 14 lines before in your pown Booke. Whereas in your sixth demand you doe enquire, Whether the Sacrament of the Altar, &c.* ^p *All these words of enquiry are theirs, man, not his. What is his answer? I neither can, nor will answer one word.* ^q *And so Io. Lambert answers there not one word for you. Yea, but he doth in another place. That Christ is said to be offered up, not only every yeare at Easter, but also every day in the celebration of the Sacrament, because his oblation once forever made is thereby represented.* ^{AB. & Mon. part. 2. p. 431. Aug. epist. 23.} This likewise is imagined to be spoken long before any Reformation taken in hand: For Lambert was also

mar-

martyred *an.* 1538. But are you sure these words are *his*? I am sure you know the contrary, if you have read the next words following. *Even so saith S. Augustin.* The words are the words of an *honest man*, but your dealing in this kind is scarce *honest*. *Io. Lambert* doth qualifie them afterward; that *S. Augustines* meaning was, That *Christ* was all this, in a certaine manner or wise. He was an *Oblation*, as he was a *Lyon*, a *Lamb*, and a *doore*: that is, (as wee said before) a *Metaphoricall* and *improper Oblation*, which never relates unto an *Aliar*. *Vox* *vox* an honest man, *Iohn Lambert*: But stand you by for a *Mountebank*, *Iohn Coal*. The next, is the most Reverend and learned *Archbishop*, who notwithstanding his opposition to the *Statute of the 6. articles*, yet useth the phrase, or, *term* of *Sacrament of the Altar*, as formerly, without taking thereof any offence. pag. 443. And are you sure he doth so in that page? Are you sure of any thing? I am now sure he names not that *Sacrament* at all, either in that page, or in any other neare unto it. The *Treatise* there set down, is of *Iohn Fox* his composition, and set forth in his own name. It mentioneth indeed, in the confutation of the first article, the *Sacrament of the Altar*, but with such a peal after it, as none but a mad man would cite him for this purpose. 'This monstrous article of theirs, in that forme of words as it standeth, &c. And so the Lord *Archbishop* saith as much as *Iohn Lambert*, that is, *not one word for him*. The next in order is *Iohn Philpot*: whose speech this cruell man hath fore pinch't upon the rack, to get

r Pag. 15.

[AR. & Mon.
part. 2. p. 443.]

get him to give some evidence on his side. He wriggles and wrests all his words and syllables, that the *Quotation* is (very neare) as true a *Martyr* as the man *himselfe*. I am sure hee hath lop't off the *head*, that had a shrewd tale to tell, and the feet of his Discourse, which walk a quite contrary way to Dr. Coals purpose, leaving the Relation, like *Philopæmenes* his Army, all belly. The Head is this: *I must needs ask a Question of Dr. Chedsey concerning a word or twaine of your supposition (yours, not his own) that is of the Sacrament of the Altar; What he meaneth thereby; and, whether hee taketh it, as some of the ancient Writers do, terming the Lords Supper the Sacrament of the Altar (for the Reason there set downe and mentioned by Dr. Coal) or whether you take it otherwise, for the Sacrament of the Altar which is made of Lime and Stone, over the which the Sacrament hangeth. And hearing they meant it this later way, he declares himself, Then I will speake plain English, That the Sacrament of the Altar is no Sacrament at all. How like you Iohn Philpot? You shall have more of him. u S^r. Austin with other ancient Writers do call* u A.B. & Mon. Part. 3. p. 571. *the holy Communion, or the Supper of the Lord, The Sacrament of the Altar, in respect it is the Sacrament of the Sacrifice, which Christ offered upon the Altar of the Crosse: The which Sacrifice all the Altars and Sacrifices upon the Altars in the old Law did prefigure and shadow. The which pertaineth nothing to your Sacrament, hanging upon your Altars. of Lime and stone. Christoph. No doth? I pray you what signifieth Altar? Philip. Not, as you falsely*

take it, materially, but for the sacrifice of the Altar of the Crosse. Christoph. Where finde you it ever so taken? Philip. Yer: Habemus Altare. Christoph. Well, God bleesse me out of your company. And I beleeeve, so saith Dr. Coal (if his hue would permit him to blush) by this time. For this man hath done all your businesse. He tels, how hee came to use the term of *Sacrament of the Altar*, to wit, out of S. Austin, and some other of the Fathers; he tels us, it was not by way of approbation, but by way of supposition; and lastly, what he conceives of the conveniency of the particular in Question, a *Materiall-altar*. And in another place he expresseth himself yet further; and

as touching their Sacrament which they term of the Altar

They term it so, nor he. Iury

Philpot. The next is Reverend Latimer; who granteth (saith he) very plainly, that the Doctors call it so in many places, though there be no propitiatory sacrifice, but onely Christ. Still this is not to prove (no not by one Witnesse) what you undertake; That the Martyrs did call this Sacrament of themselves and their own expressions, *The Sacrament of the Altar*. This Reverend man saith, that the Doctors call it so, and especially S. Austin, as hee speaks a little before: he doth not call it so himselfe. And what doth hee adde, concerning those Doctors that call it so, in the very next words to these which are quoted by you? speake truth, man, and shame the Devil; for hee is the old clipper of speeche. Well; I must doe it for you. The Doctors might be deceived

JP. 16.

ved in some points: I beleve them, when they say well: or, as it is in the Margent, *Doctores legendi sunt cum venia*, The *Doctours* must be pardon'd, if they sometimes slip in their expressions. And this is all that you have gain'd by Reverend *Latimer*. The last you produce in this kind, is Bishop *Ridley*. And hee is for you not onely, but also. First he saith, that in the Sacrament of the Altar is the naturall body and blood of Christ. But why doe you leave out still those few words that goe before? You know they are these; (2) To the Question thus 2. *AR. & MAR.* I answer. What is the Question then? Turne the *part. 3. fol. 492.* leat, and look. *Artic. 1. Wee doe object to thee, Nicholas Ridley, &c. That thou hast openly defended, that the true and naturall body of Christ is not really present on the sacrament of the Altar.* What saith he? To the Question I answer, That in the Sacrament of the Altar, &c. So that the word is in the word articulated upon him, not his. And hee could not possibly avoyd the repeating of it, unlesse hee should *mutare terminos*, and so confound all method of Disputation. But in all his own voluntary expressions in all that Conference, he never calls it, The Sacrament of the Altar, but the Sacrament of the Communion only. The which Communion he there affirms to be onely a memory of Christ's Passion. Which is the Doctrine I have all this while endeavoured to prove, to haue no relation at all to a materiall Altar. In answering that place in *Cyriil*, objected by the Bishop of *Lincoln*, (whereby that Bishop would fain prove, that as erecting of Altars in *Britanny* did imply that Christ was,

come and believed on in those parts; so the *plucking of them down*, as B. Ridley had done, was sufficient to imply, that *Christ* as yet was *not come* in the flesh) hee saith, as you say, *That the word Altar in Scripture, signifieth as well the Altar of the Jewes, as the Table of the Lords Supper*: al-
luding, without all question, to *Hebr. the 13.* as *Philpot* but even now expounded that place. But that the Bishop of *Lincoln* should apply that *Altar* whereof *S. Cyril* spake, to those *materiall Altars* pull'd down in the *Reformation* under *Edw.* the sixth, B. Ridley (in the midst of his great *Afflictions* could not heare without a little *smiling*. D. Ridley *smiling answered*. And then ta-
king up his countenance againe, hee tells him freely, That *the removing of Altars was done upon iust considerations*; and, That *the Supper of the Lord was not at any time better ministered, nor more duly received, then when these Altars were taken downe*. And would you know how he placed his
Table, when these *Altars* were gone? (a) *When some used the Table Altar-wise, hee determined, that to use it as a Table, was most agreeable to Scripture.* And as B. Ridley *smilde* at the B. of *Lincoln*, so would the B. of *Lincoln* (were he alive) *smile heartily* at you, that would bring such a passage as this to de-
fend your *Altars*.

a Alt. & Mon.
part. 2. p. 700.

Having thus impannell'd his *Jury*, hee begins to open his *Evidence*, for the *Sacrament of the Altar*, out of the *Laws* of this Land, 1^o *Edw. 6. c. 1.* revived 1^o *Eliz. c. 1.* but with the same *felicity* hee produced those worthy *answers*, that is, to
witness

wimesse point-blank against himself. For in this *Quotation*, he doth but peep over the Wicker, and touch upon the Title of the *statute*: hee dares not for his eares open the doors, and enter into the *Body* thereof. It is enough for him, that in the Title, *The Sacrament of the body and blood of Christ* is (at that time before the Statute of the six Articles was actually repealed) said to be commonly called the sacrament of the Altar. Therefore, saith he, That name of the sacrament of the Altar doth occur in that statute still in force. First, I deny it to be the Name in that place, but the Addition onely of the Blessed Sacrament, of the body and blood of Christ, The sacrament of the body and blood of Christ is the Name, and true Name; the other is onely an Addition (b) given unto this sacrament, over and beside the proper name thereof, whereby it might be certainly knowne in this dawning of the Reformation: the darknesse of Popery, and the terrour of the sixe Articles being not as yet dispelled from the belife or language of the fearefull multitude. So one Name is said to be at this time convicted before Archibishop Granmer, for denying somewhat (c) in the sacrament (as it was then called) of the Altar. Then, Then was a time, which the Frenchmen call *Leurs chens & Loups*, so early in the Morning of our Religion, as a man could not (without some special Character) discern a Dog from a Wolf, a name given by God himself, from a name given by the invention of man, unto that Blessed Sacrament. Secondly, I utterly deny, that the altar sacrament takes

b Exposition of
the Terms of
the Law, p. 12.

c Alt. & Mon.
part. 2. p. 65.

d Pour deno-
ter les rets de-
la nuit nous
disons entre-
chien & loup.
Pasq des Re-
cherches de la
Fr. 1.8. c. 15.

c I Edu. 6. 1.

F Cic. de Oratore,
lib. 1.

it for the *Name*: It takes it clearly for the *Nickname* of that *Sacrament*. Come in with shame enough into *Body* of the *Altar*, and see what *imposture* you print for the people. (e) *The most comfortable Sacrament of the body and blood of our Saviour Jesus Christ, commonly called, The Sacrament of the Altar, and in Scripture, The Supper and Table of the Lord, The Communion and partaking of the body and blood of Christ.* Here is (I confesse) some strife and contention about the *naming* of the Child. The *Commonality* and *Corruptions* of the time (and, as I shall shew anon, the *Course of the Common Law*) name it one way, the *holy Scripture* another way. And (f) if it were a matter *de stillicidiis* (as *Tully* speaks) a matter of *Custom* or *Prescription*, that two or three *Good-fellows* might eek it out with an *Oath* before a *Jury* of the same *feather*, I think it would goe hard with both *Church* and *Scripture*. But in a matter of the most venerable *Sacrament* of the *Christian Religion*, and before a *Learned and Indiculous Divine*, (as his best friend; his *Altarego*, styles him) me thinks there should be no question, but that the *holy Scripture* should carry it quite away, and that *The Sacrament of the body and blood of Christ, The Supper, or The Communion*, should be the *right name*, and the *Sacrament of the Altar* the *Nickname*, or vulgar *Appellation* onely of this blessed *Sacrament*. But a *penall Law*, as this is, was to take notice, not only of the *proper name*, but of *every Appellation*, whatsoever this blessed *Sacrament* enjoyed to be had in reverence by that *Law*, was at

at that time known by and discerned. ^{Brookes A.} *A man may be known by twenty Names, and yet have but one* <sup>bridgement, ver-
bo Milnorce,
ex. 1. Edu. 4. f. 82</sup> *Name, say the learned in our Laws: The Sacrament of the body and blood of Christ, as by the right name; of the Altar, as a thing known by, saith the statute. It is so called indeed, but not by the Law of God, nor by the law of man, but commonly, that is, by the common error, and Popery of those times. Learned Doctors, learn to language this Sacrament from a Prelate of this Church, from whom you may well learne as long as you live.*

<sup>h Answer to
the Gagger,
p. 251.</sup> *The Sacrament (as you call it) of the Altar. Gagers of Protestants call it so, Protestants themselves do not. For there hath been much alteration in this Church and State, (God be praised for it) and all is *melius*, and all confirmed by *acts of Parliament* sithence that time. <sup>i Rubrick before
the Comm. in K.
Edu. Liturgie of
1549. f. 121.
k 2. & 3. Ed. 6.
c. 1. & Injunct.
of K. Ed. Injunct.
21.
123. Eliz. c. 1.</sup> This very Sacrament was then commonly called the Masse, & allowed to be so called by *act of Parliament*, and in that Appellation appointed to be sung or said all England over. I hope it is not so now. <sup>m The later part
of the Catechise
added to Q. Eli.
b. Liturgie.
n 1 Eliz. c. 2.</sup> For every person that shall now say or sing Masse, shall forfeit the summe of 200 Marks, &c. And if Dr. Coal shall report of me, that I have said Masse, when I have onely administred the Communion, I shall have against him my remedy in Law, as in a cause of foul slander. And presently after this *act* was reviv'd by Q. Elizabeth, there was at the same Session an *addition* made to the *Catechisme*, (and that likewise confirmed by *act of Parliament*) whereby all the Children of this Church are punctually taught to Name our two*

Sacra-

Sacraments, Baptisme and the Lords Supper. So that this *Indicium Divine* was very ill *vetechi* that dares write it now, The Sacrament of the Altar.

For the *Writ* directed in that *Act of Parliament*, it doth not call it (as D. Coale doth expressly falsifie the passage) *Sacramentum Altaris*, but it saith onely, that it is grounded upon that *Statute* which was made * concerning the Sacrament of the Altar. Having therefore cleared the *Statute* it self from naming it so, the *Writ* will never be found guilty of such a *Misnomer*. But how many presidents of that *Writ* can this great *Lawyer* shew in the Book of *Entires*? However, it was high time for the wisdom of the *Parliament* to take some quick *Order* in this kind, when they were resolved to revoke all p former *Laws* that commanded Honour to the *Sacrament*, and yet found the unufferable indiscretion of the *Zelotes* mounted to that height, as to dare to term the *Insti-*

tution of *Christ* (however disguis'd in this superstitious habit) with those base compellations of

* *Lack of the box*, and *Sacrament of the Host*, on the one side, and then * *Bakers Bread*, *Alle-cakes*, and *Tavern-tokens*, on the other side. Purposing therefore to keepe in force one *Branch* of those *Laws* which were by and by to be repealed (I mean, 2^o H. 5. c. 7. and 25^o H. 8. c. 14.) which required *due reverence* to be performed to this *Sacrament*, they reserved the ancient words and additions, not of the people onely, but of the *Common Law* it self, in the *Indicements* for *Lollardy*,

o Contrafor-
mam Statuti
concernent Sa-
crof. Sacram. Al-
tari.

p. 1. H. 5. c. 7.
c. 14. H. 8. c. 14.

q. *Altere De-*
masc. p. 316.
r. *Defense of*
three ceremonies,
p. 270. Jewel,
Art. 4. p. 282.

as we may see in the book of *Entries*. And because this Sacrament was so commonly called, not onely in the Mouth of the Church, but in the Mouth of the Law it self, the *Statute* in the head of the *Act*, and foot of the *Writ*, gives it this addition of *Sacramentum Altaris*. But this *Lollard Writ*, these threescore yeeres, hath had (God be thanked for it) no more operation in Law, then the clause against *Lollards* in the *Sheriffs Commission*. And if there were any occasion to put it in force, me thinks (the subsequent Laws considered) it ought to bee issued *contra formam Statuti concernentis sacro sanctum Sacramentum corporis & Sanguinis Dominici*: admitting the variance by this matter *ex post facto*, as men and Corporations may doe in some cases. But being led by this *felow* quite out of my way, I wholly submit my Opinion herein to the Reverend of that Profession.

I make haste therefore to return to the *Doctour* again, before he finish his Triumph over this *Section*, attended with *Princes, Prelats, Priests, and Parliaments*, to confirm his *Altar* and his *Sacrifice*. Whereas in very truth all his Witnesses are *under age*, and are not able to speake of themselves one word to his purpose. *John Frith* (as you have heard) speakes by *Sir Thomas More*; *John Lambert*, by *S^r. Austin*; *Archbishop Crammer*, by *John Fox*; *John Philpot*, by the ancient writers; *B. Latimer*, by the *Doctours*, who might be deceived; *B. Ridley*, by the *publik Notary* that drew the *Articles*; the *Writ*, by the *Act of Parliament*; and the *Act of Par-*

N

liament,

Et docuerunt
opiniones hæ-
reticas contre
fidem Catho-
licam sanctæ
Romanæ Ec-
clesiæ. viz.

Quod in Sa-
cramento Alta-
ris non est nisi
panis sanctus,
& non caro &
sanguis Chri-
sti. &c.

Rafael. col. of
Enries, End of
ment. tap. II.

Nostro avo
accipiunt alii
Lollardos, pro
instituta reli-
gioni adver-
santibus, eoq;
verus iuramen-
tum Vicecomi-
tum ad prose-
quendos Loll-
ardos iura-
mentum hodie
attrahunt.

H. Spilm. in.
verbo Lollard.
u. Brooks A-
bridgement, ex
2 H. 6. 9. And
Camell, in ver-
bo Variance.

liament, by Voice populi, and common Report. Not
 one of all these, that speaks of his own knowledge,
 as a *Witnesse* ought to do. But this is some *Su-*
sembrotus Figure, by which this *judicious* Divine
 useth to write in a different manner from all ho-
 nest *Authors*, to make one man still to speake
 what was uttered by another. Thus he handleth
 the *Writer* of the *Letter*, in that similitude *x* of
Dressers, unmannerly applyed to the *Altar-wise-*
scituation of the *holy Table*. For although the *Wri-*
ter saith clearly, *he likes that fashion, he allows it, and*
so useth it himself, yet if one *Prinne* hath printed it
 I know not where, or some *Country-people* said I
 know not what, he must (in most *Oyster-whore*
 language) *pinne* it and *Prin* it upon the *Writer* of
 the *Letter*. And if one *Bishop* of *Lincoln*, the *z* *Popes*
Delegat, and one *Deane* of *Westminster* Qu. *Maries*
a Commissioner, shall speake irreverently of the
 Protestants *Table*, by this new *Figure*, all *Bishops*
 and *Deanes* of those two places, must, untill the
 end of the world, be suppos'd to do it. And so
 must the *Bishops* of *Norwich* be ever sending forth
Letters of persecution, because (b) *Io. Fox* observeth
 that one of them did so. It remaineth onely, he
 should with the *Italian* *c* *Friar*, fasten upon *David*,
 (whom he hath reasonably abused already) that
 he should also say, *There was no God*; because in
 one of the *d* *Psalmes*, the *Doctours own* *Cosin*, the
foolish body, hath heretofore said it.

x P. 21.

y Letter 68, 69.

z Alt. & Dean.

part. 3. p. 486.

a Alt. & Dean.

part. 3. p. 44.

b In his Index

referring to Alt.

& Man. part. 1.

pag. 870.

c Hen. Estienne

Apol. d'Herod.

d Psal. 14. 1.



CHAP. IV.

*Of Bowing to the Name of Iesus.
Of Sacrifice. Of the Name of
Altar. Whether an Altar is ne-
cessary for all Kind of Sacrifices,
&c.*

HE cannot ascend not so much as to this Dis-
course of the *Altar*, without *Bowing*, which
makes him fall upon this *Preamble* so ^{a P.4.}
impertinently. But let him bow as often as he
pleaseth, so hee do it to this blessed Name; or
to ^b honour him (and him only) in his holy Sacra- ^{b P.42.}
ment. This later, although the *Canon* doth not
enjoyn, yet *reason*, *piety*, and constant *practice* of
Antiquity doth. The *Church men* doe it in S^c.

^c *Chrysostom* Liturgie, and the *Lay-men* are com-
manded to do it in S^c. *Chrysostom* ^c *Homilies*
And if there bee any proud Dames *que de-
ferre nesciant mentium Religioni, quod deserunt vo-
luptati*, as S^c. *Ambrose* speaks, that practise all
manner of Courtships for *Makes* and *Dances*, but
none (by any means) for *Christ*, at their approach
to the *holy Table*; take them *Donatus* for mee: I ^e De *Virginib.*

shall never write them in my *Calendar* for the Children of this Church: But what is this to *Dionysius*? Yes, it comes in as pat as can be. He was serving his first *Messe of Pottage*, and the *Bishop* (as the saying is) got into it, and hath quite spoiled it, by warning a *young man* (that was complain'd upon for being a little *fantasticall* in that kind) to make his reverence *humbly* and *devoutly*, that hee might winne his people also to sympathize with himselte in that pious Ceremony. But this is to *conspire the hearts*. No, the *Writer* goeth no further then the outward action, *ut audio, sic pulchro*. In that he had heard somewhat to be amisse, and desir'd (in a friendly manner) it might be reformed: But still according to the *Canon*: Which requires it *should be done, as it hath been accustomed*, saith our *Canon*, referring to a former: *et si habet been accustomed heretofore*, saith the *Injunction*, referring to a time out of minde. It is no therefore enough to obey a *Canon* in the matter. If wee obey it not likewise in the manner. Nor to make a *Courtesie*, if it be not a *lovely courtesie*. Nor so neither, unlesse it be as heretofore hath been accustomed. If wee would preserve *old Ceremonies*, we must not taint them with *new fashions* especially with *epish ones*. That reverence which the *Priests* and *Deacons* were wont to perform in this kinde, is call'd in the *Greek Liturgies*, *prostratio* a modest and humble bowing of the body: such as in the primitive Church, the *Christians* us'd in performing their publike penance. And if we may beleve their

f Pag 5. That herb (according as the saying is (hath spoiled all the Pottage.

g Can. 18.

h Q. Eli. Injunct. Injunct. 52.

i Injunct. 52.

l cleyr. Liturg. m. 12. v. 12. as doth the Pet. Par. Tom. p. 84. Reverentia ut vulgo loquuntur duo sunt. Glos.

their modern Divines, it was two-fold, a greater, and a lesser Reverence. The greater, when they bowed all their ¹ Body, yet without bending of the knee, very lowly and almost to the earth. The lesser, with the inclination and bending of the Head and shoulders onely. Which or whether any of these were used in the western Churches, and delivered over unto us, is not so certain, *An accustomed lowly reverence to this blessed Name, wee receiv'd from all Antiquity, as appears by the Canons and Injunctions.* And good reason wee should entail it on our Posterity. If this young man faulted therein, hee was much the better; If he faulted not, but was unjustly informed against, hee was not much the worse, for being gently admonished. But behold this *indignus* ² Censurer of the Censurer of the heart, is now become himself a Censurer of the spirit. Comparing (an angry man would say, Blasphemously) the young mans bowing, with Davids *launcing* before the Ark. Do you know with the ³ rapture of what spirit David did this? Surely S. ⁴ Hierome seems to imply, that it was done with no other spirit then the very same, wherewith Christ and his Apostles piped unto the Tower, when they had not daunced. Besides that, (p) the people were not scandalized in him (which is supposed to be our case) but Michael onely. And so much of your *Preamble*, that is, your *Pottage*. Now to your *more solid Meate*, if your *Book* have any of that *linde*.

The *Writer* of the *Letter* had said, that if

¹ Martin. Crisostomus in Hist. Eccl. T. 1. c. 1. p. 205. *Ποιῶν ὑποκλίσεις καὶ ὑποκλίσεις, ὡς ἐν τῷ Ἀποκ. 1. c. 1. p. 205.*

m Pag. 5.

n Si corripitur eodem spiritu, quo David. *Sam. 6. 14.* o Comment. in Mat. 1. 2. in c. 1. p. Etiam quia populus non scandalizabatur in illo, sed putabant eum magis dignum honore. *1. Reg. 6. 9. 19.*

the

the Vicar should erect any such Altar, that is, a close Altar at the upper end of the Quire, where the old Altar in Queen Maries time stood, that then, his discretion would prove the sole Holocaust should be sacrificed thereupon. Not onely because his discretion, being of a very airy and thinne substance, would quickly (asa Holocaust should do) vanish into nothing; but by reason that thereby he should put himself into the very Case, that Isaac conceiv'd his Father to be in: *Behold the Fire and wood, but where is the Lamb for the burnt-offering?* Because the 31. Article having taken away the Popish Lambe (for the which the old Altar had beene erected) as a *Blasphemous signment and pernicious imposture*; the Homily had commanded us to take heed, wee should looke to finde it in the blessed Sacrament of the Lords Supper. For there it was not: There was indeed in the Sacrament a Memory of a Sacrifice, but Sacrifice there was none. And wee may take heed of quilllets and distinctions, that may bring us backe againe to the old Errour reformed in the Church. Whereof this was a principall part: That wee should not consecrate upon profane Tables (as the *Rhemists* most profanely term'd them) which relate to a Supper, but upon sacred Altars onely, which referre to a Sacrifice. For so (†) Cardinall Peron observeth, that it is ever call'd a Table, when it points to the Communion or Supper; and an Altar, when it points to the Sacrifice. Now the Homily stating in one sentence most of the Controversies in this matter between us and the Church of Rome,

¶ Gen. 22. 7.

¶ B. of Articles.
Artic. 31.

(In 1 Cor. 11.

¶ Du. S. Sacram.

1. 2. Author. 10.

¶ 1.

Rome,

Rome, by an enumeration of opposit and distinct species, (the one wherof, as in * *Logick* the nature of such is described to be, if we make the Doctrine of our Church, we cannot without *implication* make the other) observes these foure contradiſtinguiſhed *Tenets* or *Positions*: 1. We must make the Lords Supper fruitfull to us that be *alive*, not to the *dead*: both, we of this Church cannot do. 2. We must receive it in *two parts*, not in *one only*: both, we of this Church cannot do. 3. We must make it a *Communion*, or *publike*, not a *private eating*: both, wee of this Church cannot doe. 4. Lastly, we must make it a *memory*, and not a *Sacrifice*: both, wee of this Church cannot doe. And this is the passage cited by the *Writer*. We must take heed, lest of a *Memory* it be made a *Sacrifice*. What saith the *Doctour* to this? Hee saith, that by these words the *Church* admits of a *commemorative Sacrifice*. Which is as much as * *Peter Lombard* and all his ragged regiment admit of. I am (as *K. James* of famous memory was wont to say) a *slave to reason*, and must yeeld when ever I am thus summoned by it. I doe confesse the man hath found a true and reall *Sacrifice*, but it is a *Bull*:

(y) *Taurum Neptuno, Taurum tibi pulcher Appollo*. A very strange and hideous *Bull*, which this *Calf* makes the Church to speake unto her people in her publick *Homilies*. As we must take heed, good people, wee apply not the Sacrament of the Supper to the *dead*, but to the *living*; receive it not under *one*, but under *both kinds*; Let not the Priest

Priest swallow up all, but take our part with him; So must we take especial heed, lest of a *Commemorative Sacrifice*, it be made a *Sacrifice*. Which though it bee not so sicke as *Pius Quintus* his, yet is a kinde of *pious Bull*. But the Church in her *Homily*, or any other publik writing, never speaks a word of any *Commemorative Sacrifice*, but of the memory onely of a *Sacrifice*, that is (as shee clearly interprets her selfe in the page before) of the *Memory of Christs death*, which shee there affirms to be sufficiently celebrated upon a *Table*. And I shall be able to shew unto you, that it is call'd by S. *Austin*, a *Sacrament of Memory*; by *Eusebius*, a *Sacrifice of Memory*: which is the word in the *Homily*. You will not bee able to shew unto mee out of S. *Austin*, or any of the *Fathers* (although *(e)* Cardinal *Penon* affirms it to be sometimes used by them: which *Bellarmino* utterly denies) no nor out of *Peter Lombard* himself (upon whose old rubbish they have built the distinction) and least of all (saith *Chemnitz*, which *Bellarmino* also approves) out of *Scripture*, that it is called punctually a *Commemorative Sacrifice*. All that *Peter Lombord* saith in a manner is this, that it is called in the *Fathers* an *Oblation* and a *Sacrifice*, *Quia memoria est & representatio veri sacrificii*; ^f not because it is a true *sacrifice* (for you see those two terms are contradistinguish'd) but because it is a *Memory* and *representation* of a true *Sacrifice*. A true *Sacrifice* it is not (The Christian Church hath but one in that kinde:) but a *Memory* onely of

z Booke of Hom.
p. 197.

a De Civ. Dei
l. 17. c. 20.
b *Mythologia* 78
mythologia 78
c. 10. ad finem.
c *Replique a la*
Resp. p. 793.
Bellarm. lib. 1.
de *Missa*. c. 2.
d *Chemnitz*. E. x.
conc. Trident.
part. 2.
Bellarm. l. 1. de
Missa. c. 2.
e *Seni*. l. 4. d. 5.
12.
f *Archb. Cran-*
mer Def. l. 5.
contra *Gardi-*
ner. doct. ibus
interpret. ii.

of a true Sacrifice. So likewise S. Chrysostom, when
 he had called it *verbum a Sacrifice*, eats up his
 word by and by, and addes (by way of expli-
 cation; yea, and correction too, as one observes,
 i. correction of that excess of speech, saith a Re-
 verend Prelate of this Church: That, no man
 might take offence at the speech, saith Archbishop
 Cranwen *in quodam de archiepiscopis dudum*. I should ra-
 ther have said, a *Memorie of a Sacrifice*. You know
 best, saith Casanbon to Cardinall Peron, what
 weight and efficacy those little particles
 do carry with them. I am sure, saith Mon-
 sieur Moulin, they vex the Pontifician not a lit-
 tle. Surely, if you put them in an even and un-
 partial ballance, the name of *Sacrifice* will prove
 too light, and the *Memorie of a Sacrifice* onely
 will passe for the current and lawfull money.
 I know some few learned men of the reformed
 Church do use the name of *Commemorative Sa-
 crifices*: but it is not with an intent to disturb
 the Doctrine of Gods Church, as it is taught
 now; but to give a candid and faire inter-
 pretation to those words of *Act.*, by which this sel-
 same Doctrine hath beene heretofore illustrated
 by the ancient Fathers. Besides that, our tru-
 ly learned men doe set down precisely, that is
 Commemorative Sacrifice, is not properly a *Sacri-
 fice*, but (as King James tooke it rightly) *Com-
 memoratio Sacrificij*, a Commemoration onely of a Sa-
 crifice, which differs in predicament (then the
 which nothing can be more) from a true Sacri-
 fice. And yet the most learned in this Theme

o Def. of the
Book against
Gardiner.

p Indignus est
Domino, qui
aliter misterium
celebrat,
quam ab eo
traditum est,
Non enim potest
devotus esse,
qualiter presumit,
quam datum est ab
Autore. Amb.
in 1. Cor. 11.
q Inquit Sacra-
l. 6. c. 1. p. 390.
r Mos. Aposto-
lorum fuit, ut
ad ipsam solu-
modo orationem
Domini-
cæ Oblationis
hostiam consec-
rarent. Greg.
13. Ep. 7. Sic.
Durand. Rati-
on. l. 4. Platini
in vita Sixti.
Idem citat. ex
Gregor. Ioan. 9.
Papa. In vita
Gregor. 1. 2. &
Basil. Rhenan.
Praef. in Liturg.
Christi. & Am-
brosii. Pelagius in
Proo. 1. in Li-
turg. Chry. 6. 8.

of our late Divines, ° Archbishop *Crammer*, doth refuse to tie himself to *Peter Lombard* in the consequences, however he doth sometimes use the terms of this Distinction. And therefore if a *Memory* of a true *Sacrifice* bee all that hee hath gain'd, which can be celebrated upon a *Table*, as well or better then upon an *Altar*, the *Vicars discretion*, and his *Champions* to boot, are not quite out of danger, to become the *Holocaust* of this new *Altar*. And herein because you appeale unto the *Homily*, to it you shall goe; little to your comfort, I hope. The immediate words before these we spake of, are those of *S. Ambrose*. p That he is unworthy of the Lord, that otherwise doth celebrate that *Mystery*, then it was delivered by him. Neither can he be devout, that doth otherwise presume then it was given by the Author. We must therefore take heed, lest of a *memory*, &c. Now there is no one word in *Christ's Institution*, that can probably infer a proper *Sacrifice*: As our Reverend Bishop proves at large. Nor was there extant any one word of all these *Collets* of our own (or of any other *Liturgie* whatsoever) from whence you muster up your *unproper Sacrifices*, in the *Apostles times*. In which age, they consecrated the Sacrament of the *Supper* with the short *Canon* of the *Lords Prayer* onely; out of the which, you must bestir you well with your *Logick*, before you can inferre all your *unproper and spirituall sacrifices*. And if you should wring them all out of these *six Petitions*, yet will it not serve your turn, unless you prove that the *Lords Prayer* can-

not

this blessed Sacrament. Nay, yet further; In contemplation of all these rare and special Graces of the Spirit, wrought in our soules by means of the Eucharist, you shall not reasonably expect any outward expression of reverence and submission to the Founder of the Feast, any trimming and adorning of the Room and Vessels prepared for this great Solemnity, which I will not approve of, and bring the ancient Fathers along with mee to do as much. I will allow (a) *Nepotian* to take especial care that things be neat and handsome in that blessed Sanctuary. I will encourage *Melania* to beautifie that place, with the forbearance (if need be) of her chiefest Ornaments. I could say in a manner with that (b) *Italian* Prelate, that *God* that holy Table, which hee finds full of dust, doth wipe down the sin of the careless Church-men. But this I can by no means approve, which *Protestants* and *Popists* do joyfully deny, that ever materiall Altar was erected in the Church for the use of spirituall and improper sacrifices. (c) The sacrifice which *Malachi* speaks of, being the sacrifice of praise and thanksgiving, all people offer unto God, as well as the Priest; be they at the blessed Sacrament, at Prayer, or at some charitable worke, at any time, and in any place whatsoever, saith Archbishop *Cranmer*. If question be asked, Is there then no sacrifices now left to be done of Christian people? yea truly, but none other then such as ought to be done without Altare. And these be of three sorts, &c. For hee instanceth in three of those which the Doctour doth instanc upon this Book; Praise and

Erar sollicitudo
Nepotianus, si
niteret altare,
king ad hunc
dor. ep. 34. 10.
a. 11. 12. 13.
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and Thanksgiving, our Soules and Bodies, and Oblations for the poore: And then concludes; Seeing Christian men have no other Sacrifices then these, which may and ought to be done without Altars, there should amongst Christians be no Altars; saith Bishop^a Hooper. Priest, Altar and Sacrifice are Relatives, and have mutuall and inseparable dependence one of each other. So bee, and truly. But you ^{d In his third Sermon upon 10. nos. presbied before the King 1550.} ought to take with you a necessary Caution, observed by the same Cardinall, That an unproper Sacrifice cannot inferre a proper Altar, saith the Lo. Bishop of Duresme; when he had said a little before (most ^{e Institut li 6. c 5. s. 15. p. 461.} truly and learnedly) that a ^{f Because the Eucharist being onely commemorative, cannot be a proper Sacrifice. p. 440.} Commemorative Sacrifice cannot be a proper Sacrifice: and therefore cannot inferre a proper Altar. Then for the Pontificians, they are all of this opinion; I will single out a few of the Prime. An Altar of stone is never erected to praise God, or say our prayers at, saith ^{g In Epist. ad Hebr. c. 13. v. 10. altav.} Salmeron. If not of stone, neither of timber, for that makes not the difference. There is none so blinde, but hee may see that these Christian duties and Ceremonies may be performed to God without an Altar, saith (b) Bellarm. And he quotes to confirme this point, the testimony of Calvin; They that extend the name Sacrifice to all Ceremonies and Religious Affections, I doe not see what reason they can produce for it. To sacrifice taken improperly and metaphorically, the circumstances of Altars (which relate still to true Sacrifices) are no way requisite, saith ^{k Les circonstances des autels, qui ont relation aux vrais sacrifices n'estoit point requisite. replique p. 290.} Cardinal Peron. Would the Ieros (who no doubt had prayers and Oblations) take them for Sacrifices, or build an Altar for them? saith D. ^{l Survey, lib. 4. p. 290.} Kellison. Which puts me in mind

of one Argument, wherewith I will conclude this
Passage. God would not suffer the first Age of
the world, for 1650 yeeres, to passe away with-
out *Prayers, Praise, and Thanksgivings* unto him;
but he suffer'd it to passe without any *Altars*: That
of *Noahs* being the ^m *first* that ever was built, a
learned men are of opinion. Therefore these du-
ties may be still performed without *Altars*. And
consequently, if after all this search in the *Collects*
of the *Liturgie*, you can finde the *Vicar* nothing
but *Prayers, Praises, Thanksgiving, and Commemo-
rations*; the *holy Table*, in that place where it stood,
will serve for all these, without erecting or di-
recting this *new Altar*. But what if I finde you
severall *Altars* for all these spirituall *Sacrifices*, in
the ancient Fathers, will you promise not to dis-
turb the *peace* of the *Church* any more? Or if this
be too much for you to perform, will you have a
better opinion of the *Writer* of the *Letter*, and suf-
fer the poore man to procure, if he can, so poore
a *Vicaridge* as your friends was, to be quiet in? *Is it*
not a very little one? It is but a piece of a piece of a
piece of a *Benefice*: And therefore I will presume
upon your kindnesse therin, and set you up all the
Altars that God ever required for these kinde of
Sacrifices. The first is a *Concell* of the *Saints*
and the *Church of the first begotten*; a most sitting
place for the pouring forth of these Christian du-
ties: And this is *Ignatius* his *Altar*. The second,
is οὐκ ἐν νουῷ, *not the mind*, (as it is usually
translated) but the *commanding and directing part* of
the *reasonable soule*, from whence is sent forth
those

m Gen. 8. pri-
mum Altare e-
rectum. *Bellar-*
l. 1. de Missa. c. 2.
Le premier au-
tel dressé. *P.*
Cotton. Genev.
Plagiar. p. 282.
Primus omni-
um Noah, *Gen.*
8. fecit Altare,
Hospin. 1. de Orig.
Altar. c. 6.

[illegible]

those Odours of sweet Incense, to wit, *Prayers* and *Prayers* out of a good conscience: And this is *Origen's Altar*. The third, is the *p Righteous soul*, the Incense whereof, is holy invocation: And this is *Clement's Alexandrinus* his Altar. The fourth, is every place wherein we offer unto God the sweet-smelling fruits of our studies in Divinity: And this is *Eusebius* his Altar. The fifth, is the clearness and sincerity of the minde, smoaking up the unbloudy and immateriall Sacrifices of *Prayers*: And this is the *Panegyrist's Altar*, quoted in your Pamphlet under another name, *pa. 53*. The sixth, is the heart of a man, *Cor nostrum Altare Dei*, the true, proper, and literall Altar of all spirituall Sacrifices: And this is *S. Augustines Altar*. The seventh, is our Memory, and remembrance of Gods blessings; a very fit and pertinent expression: And this is *Philo Iudeus* his Altar. The eighth, is the Sonne of God become the soone of man; *Altare sanctificans donum*, The Altar which sanctifieth all these spirituall Sacrifices, that but touch that Altar: And this is *S. Bernards Altar*. The ninth is the Sonne of God now in Heaven; that *Habermus Altare*, Heb. 13. that *Golden Altar*, Apoc. 8 upon which we offer to God the Father all spirituall Sacrifices: And this is *Aquinas* his Altar. The tenth and last, (for we must make an end, and remember we are not now at *Paphos* or *Cyprus*,

— ubi templum illi centumque sabeo.

Thure calent are) is our Faith; the Prothesis or preparing-altar to that Altar going before
altare, y Vrgu, &c.

z unusque
sanctus, Altare
Domini in se
habet quod est
Fides, Hieron.
in *Psal.* 25.]

a *Conc. Carth.*
5. *Ann.* 438. c. 14
Nam quæ per
omnia consti-
tuuntur. Alta-

ris omnimodo reprobantur. *Senatus. Synod. An.* 1525. *can.* 38. Ne prætatu novi
miraculi erigatur altare novum.

Altare id est Fides, the immediate *Altar* of all these
spirituall Sacrifices, is the faith of a Christian,
which elevates all these virtues up to Heaven,
(that otherwise would lie flagging about the
Earth. And this is z *S. Hieron.* *Altare*. Now
consider with your self, whether it were fitter
for you to make use of these *Altars* for your un-
proper and *Metaphoricall Sacrifices*, and have all
these *Greek and Latin Fathers* to applaud you for
the same, rather then to rely upon some *Miracle*
of a good work in hand, or some poore *Dream* of
the piety of the times; especially when we are clearly
inhibited by the *Canons* of two Nationall
Councils, to erect any *Altars* upon *Dreams* or
Miracles.

CHAP.



CHAP. V.

Of the second Section. The Contents thereof. 1. Of Sacrifice of the Altar. 2 Tables resembling the old Altars. 3 Alteration not in Bishop Ridley's Diocese onely, and how there. 4 Altar and Table how applied. 5 Altar of participation. 6 Of Oblation. 7 No Altars in the Primitive Church. 8 None scandalized with name of the Lords Table. 9 Altars of old, how proved. 10 Not taken away by Calvin.

THis Section is a true section indeed, *divisibilia in semper divisibilia*, chop'd into a very Hotchpotch, or minc'd pie, and so crumbled into small snaps and pieces, that an adversary doth not know,

* *Quod ruat intergum, vel quos procumbat in armos.* a Martial. Epigr lib. 1. ep. 61.

all the first part thereof that relates unto any *Laws*, *Canons*, or *Constitutions*, made or confirmed by the *Kings & Queens* of this Realm, concerning this *long* controverſie, I have already examined in the *1. chap.* It being a ridiculous thing for us to have waded thus far into the book, if we had received but the least check from any *Law of God or the King*. In the remainder of this *Section*, there are some things that concern the *Question* in hand, which we may call his *ſerib* (as it were,) and some other that are but *crispiſtiana nra*, certain skips & spurts, or *Bontades* of the man (when he thought what *Dignities* he might expect for this piece of service) which we will call his *Extravagancies*, and see that they shall be forth-comming (as Waives in a Pinfold) to be surveyed at our better leisure in the next chapter. And in the former part now to be perused, you shall finde little that concerns the *Writer* of the *Letter*, or any of us that approved of the same. For this *New castle coal* is mounted up from the *Kitchen* to the *Great chamber*, and confutes no longer a private *Monition* sent to a *Vicar*, but *Archbishop Cranmer*, *Bishop Jewel*, *John Calvin* (a greater *stickler*, then ever I heard before, in our *Upper and Lower house of Parliament*) the *Acts of Counsell* made for the *Reformation*, the *Lords spirituall and temporall*, with the *Commonalty*, that confirmed our present *Liturgie*, not forbearing to beleeve and deride both them and *K. Edward* (e whom the *Judicious Divine* indeed doth call *Saint Edward*) in a most prophane and abominable fashion.

b Pag. 40.
e The sonne of
whom was
Edward the
Saint of whom
we may say, as
of Enoch,
Though hee
departed the
world soone,
yet fulfilled he
much time.
Hooker Eccles.
Pol. l. 5. p. 168.

First

First therefore he falls upon a solemn ^a *Act* of ^d *Act. & Mon.*
the King and Councell, mentioned by *John Fox*, ^{part. 2. f. 700.}
upon this occasion: ^e *The Writer of the Letter ob-* ^c *Letter. p. 73.*
erves that in *Saxony* and other parts of *Germany*,
the *Popish Altars* upon the *Reformation*, being per-
mitted to stand, were never esteemed (call them
by what name you will) any otherwise then as so
many *Tables of Stone or Timber*; the *Sacrifice* of
those *Popish Altars* being now abolished. Which
words, I perceive, the *Writer* had translated in a
manner from a learned ^f *Lutheran*. And that
these sacrifices were abolished, *D. Coal* hath al-
ready confessed, pronouncing him for *no sonne of*
the Church of England, that presumes to offer them. Yet
the *Writer* alleging the fourth Reason given by
the King and Councell, for their taking away in
England; That the form of an *Altar* being ordained
for the *Sacrifices of the Law*, and both the *Law* and
the *Sacrifices thereof* now ceasing (in *Christ*) the
Form of the *Altar* ought to cease also; *D. Coal* makes
nothing of this Reason; but pities the simplicity
of the *Times*, as not being able to distinguish be-
tween the *Sacrifices of the Law*, and the *Sacrifices of*
the *Altar*. I pray you, good *Doctor*, where may we
reade of this *Term* of yours, *Sacrifices of the Altar*, if
we do not reade of it in the *Sacrifices of the Law*?

^h For surely all *Sacrifices* that wee reade of in *Scripture*, none excepted, were necessarily to be destroyed. And
beside the *Sacrifices of the Law*, wee reade of no
Sacrifice that was destroyed, but that one you wor-
of, offered up upon the *Crosse*, and not upon an
Altar. Beside that, the *Apostles* and *Writers* of the

^f Quia cessan-
te sacrificio, al-
taria illa nihil
aliud sunt quam
mensae lapideae:
Sublato enim
relativo for-
mali, manet
absolutum &
materiale
tantum,
*Gerard lib. 2.
tom. 5. p. 646.
p. 7.*

^h Omnia om-
nino quae in
Scriptura di-
cuntur Sacri-
cia, necessario
destruenda
erant. *Bellarm.
de Missa, l. 1. c. 2.*

Lib. I. de Missa
c. 17.

k As the Divines
of Louvain to the
Index of S. Au-
gustine.
I Dea Miss. l. 3.
c. 4.

m Quatergo
Sacrificia cen-
seis nulla faci-
enda? Nullas
sanctas adver-
sus Graecos, l. 7.
n Lib. 6. c. 23.

o Billon of Christi-
subied. part. 4.
p. 524

p T. 1. p. 22.
q. p. 30.
r. p. 87.

New Testament, ¹ by the speciall instinct of the holy Ghost, did purposely forbear to insert in their Writings the name of an Altar. If we may beleeve Bellarmine. And in the ancient Fathers, you shall not reade your Sacrifice of the Altar, *terminis terminantibus*, how ever you may have found it foisted into their ² Indexes by some Priests and Jesuits. And ¹ Moray doth shew with a great deal of probability, that the ancient Fathers could not possibly take any notice of this Sacrifice of the Altar. What then? are you Christians to performe no manner of sacrifices as all? No, not at all, saith ^m Arnobius. For any corporeall sacrifice; but onely praise and hymnes, saith ⁿ Lactantius. And if some of the Fathers had used those termes (as they have done others of as high expressions) yet are there divers reasons given by our gravest Divines, why wee should forbear in this kinde the terme of Sacrifice. ^o 1 Christ and his Apostles did forebare it, and therefore our Faith may stand without it. 2 The speeches of the Fathers in this kind are darke and obscure, and consequently unusuall for the edifying of the people. 3 Lastly, we finde by experience, that this very expression hath bene a great sower of superstition and Popery. And all these inconveniences have sprung from the words, not from the meaning of any of these Fathers. But the Doctor hath found it in the Bible for all this. Hebr. 13. 10. We have an Altar. And although this be but one, and that (God he knoweth) a very lame souldier; yet like an Irish Captain, he brings him in in three severall disguises, to fill up his company; in ^p front, in the ^q middle, and in the ^r end of his

his *Book*. But in good faith, if *S. Paul* should meane
 a *materiall Altar* for the *Sacrament* in that place,
 (with all reverence to such a chosen *Vessell* of the
Holy Ghost be it spoken) it would prove the wea-
 kest Argument that ever was made by so strong
 an Artist. We have an *Altar*, and a *Sacrifice* of the
Altar, that you of the *circumcision* may not
 partake of. Have you so? And that's no great
 wonder (may the *Law* reply) when aundance of
 you *Christians*, may not you selves partake there-
 of. For in the old time, as ^{Ad. 3. p. 1. ob.} one observes, they
 were not *borne*, but *made* *Christians*. Made by
 long and wearisome steps and degrees, and for-
 ced ^{transire in rem carnalis} to *creepe on* with
 time and leisure to the bosome of the *Church*.
 saith the *Generall Council*. 1. They were
 taught in some *private house*, the vanity of their
Paganisme, without so much as daring to peep in-
 to the *Church porch*. They were admitted to be
bearers onely, and that at a very far and remote *dis-*
stance. 3. They were licenced to *bend the Knee*, and
 to *joyne in some prayers* with the *Congregation*.
 4. They had leave granted them to become
Competentes, *suirers* and *petitioners* for the *Sacra-*
ment of Baptisme. 5. And then after many *moneths*,
 nay *years* expectation, being baptiz'd, they were
 enrolled in the number of the *Faithfull*, and never
 before admitted to the least interest in the *Sa-*
crament of the Supper. And therefore for *S. Paul*
 to frighten the *Jewes* with the losse of that, which
 so many millions of *Christians* were themselves
 bereaved of, had been a very weak and feeble de-

* Non urgeo
hunc locum,
quia non de-
lunt ex Ca-
tholicis, qui in-
terpretantur
de Cruce, vel
de Christo ip-
so. Bellarm. de
Missâ, l. 1. c. 14.
y Rhenish. Test.
p. 779.

2. Institut. of the
Sacrament. l. 6.
c. 3. p. 416.

a. M. Cartwright in
locum, f. 648.

b Nihil hic vi-
sibile, neq; Sa-
cerdos, neque
Sacrificium,
neq; Altare,
in 10. cap. ep. ad
Hebr.

c Par lexemple
d'un homme
qui entironnent
convert d'une
peau de lion,
ne pourra estre
discerne d'au-
cun, mais bien
touche de tout
le monde, Les

principes & prin-
ces de la France,
S. 2. p. 131.

d Institut. of the
Sacram. l. 6. c. 5.
p. 446.

e Si rex aliquis

gravissimo bello confectio idem ipsum bellum ad oblectandum populo in scena re-
presentare veller, & ipse idem qui verè pugnaverit, in scena seipsum representa-
ret: Eset enim ipse verè Antitypon sui ipsius. De Sac. Eucharist. l. 2. c. 15. f. Induit Chri-
stus in Cena modum & conditionem quam habuit, ut sanguinem fundens in sacri-
ficio Crucis, De Eucharist. Sacrif. l. 2. c. 13.

hortation. I am sure this fellow is a mighty weak
piece, to rake up this *leaden Dagger*, which the
* Papists themselves have throwne away, as of no
use in the day of Battell. And that you should
not build upon mine opinion alone, you shall
heare what others have printed in that kinde,
*This place is brutishly abused, to prove that the Christi-
ans have a materiall Altar*, saith D. Fulk, *Who
is of so shallow a braine, as not to discern the notori-
ous unconscionablenesse of your Disputers, who allege
the word Altar in the Text to the Hebrews, for
proof of a proper Altar? saith a reverend * Bilhop.
And (for varieties sake) take you one of another
Sect: * Let the Reader observe how not childishly on-
ly, but absurdly also the Jesuits applie this place to
prove a reall Altar. But to put your mouth into
relish again, I will conclude with S. ^b Ambrose.
That we have nothing visible in all this disputation
of S. Paul, neither Priest, nor Sacrifice, nor yet
Altar. And if these people be Brutes, brainlesse,
childish and absurd, who (grant them but their
suppositions; that here is an *Hercules in a Lyons
skin, seen of all, but discerned of none*, as * Cardinall
Richolieu; that here is a *David representing his for-
mer combat with Goliath*, as * Cardinall Peron;
that here is a *King attiring a battell bee atchieved
before*, as * Cardinall Bellarmine; or representing
a *skirmish that was to come after*, as * Cardinall
Alan doth conceive it) have all the reason that*

can

can be to erect a stage for such representations: If these (I say) be to be so termed. what a Brute is this wrangler then, who would have an Altar, he knows not for what! For he would have an ^{g Pag. 9.} Altar, i.e. a Communion-Table, and a ^{h Pag. 8.} Sacrifice, i.e. ^{i Pag. 11.} a Memory, and a ^j Priest, i.e. not derived from his resolutions to the Priest ^k Sacerdos for all that. So that I do not know how The name of Priest need not to resemble this Doctrine fitter, then to that be, so odious which a Countrey ^l Mountebank in France was unto you, as wont to give in writing to his Patients for the curing of all diseases whatsoever: you would seeme to make

Si vis curari de morbo nescio quali,

Accipias herbam, sed qualam nescio, nec quam;

Ponas, nescio quo, curabere, nescio quando.

Id est,

Your Sore, I know not what, do not sore flow

To cure with Herbs: which, whence I do not know:

place them (well pounc'd) I know not where: and then

You shall be perfect whole, I know not when.

And yet for all that, if we talke of a ^m Helena in-

deed, this one place of the Epistle to the Hebrews,

is the Helena of all this sort of people. This they

hug; and clip and kisse: And above all indeed, S.

Paul in his ⁿ HEBREVS ALTARE. Lord how

the man melts upon it! And presently after fol-

low those patheticall words, *Hac est illa Helena.*

And yet, God knoweth, they have of theirs,

but as Paris had of his Helena (or rather of her

^o Statue onely, her person being sez'd upon by

^p Proteus in Egypt) ^q *ἡ ἑλὴν παρὰ σελάνου,* a most

cold and uncomfortable embracement, and as ^r Gk-

lielmus Parisiensis speaks of a like fancy, *Chimeram*

Chi-

^g Pag. 9.

^h Pag. 8.

ⁱ Pag. 11. Send

his resolutions

to the Priest

^k The name of

Priest need not

be, so odious

unto you, as

you would

seeme to make

it, I suppose

it cometh of

the word Pres-

biter, and not

^l Sacerdos; and

then the mar-

ter is not great

^m white. Answer

to the Adm. part.

2. p. 183.

ⁿ Becan. Summa

The. part. 1. c. 16.

^o m Pag. 47.

^p n Hecard's 'E-

λεν α' α' α' α' α'

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Chimerissimum, the very Chimera of all Chimeras. For I will be bold (nor without some premeditation) to make all these severall observations of this passage.

First, that this is the first sonne of the reformed Church of England, and hath presum'd openly to expound this place, of a *Materiall altar*: Yet not constantly neither: For he confesseth, for all his love to this text, that the *Apostle* may mean there the *Lords Table*, or the *Sacrifice it selfe, which the Lord once offered*. And so a great Scholar indeed of this Church hath expounded it. *For the Altar in the old Testament is by Malachy called Mensa Domini.* (1) *and of the Table in the new Testament, by the Apostle it is said, Habemus Altare.* The *Altar* in the *Old*, the *Table* in the *New Testament* (if we will speak with that great personage, properly and Theologically.) And this is the exposition of *Peter Martyr*, mentioned in the *Letter*, which this squeamish Gentleman could by no meanes understand: That as sometimes a *Table* is put for an *Altar*, as in the first of *Malachy*; so sometimes an *Altar* may be but a *Table*, as in this Epistle to the *Hebrews*. Than the which solution there may be peradventure a more full, (for the *Crosse of Christ* is more oppositely aim'd at in that Text, than the *holy Table*) but there cannot be a more plaine and conceivable answer. And whereas it is inter'd, that then at the least *S. Paul* conceived the name of an *Altar* neither to be improper, nor impertinent in the *Christian Church*; there is no man ever

q P. 47.

r Bishop Andrew
notes upon Peter
p. 7.

ever made doubt thereof; so as it be taken, as *S. Paul* takes it, *Metaphorically*, and by way of *Al-
lusion*, but not *materially*, for this *Church-Vessel*,
which is the thing that lies before us upon the
Carpet at this time.

Secondly, I do observe, that (*Sedulius* onely *Exposit. in loc.*
excepted) no writer before the beginning of the
Reformation, did *literally*, and in the *first* place,
but *Allegorically* onely, and in the *second* place of
their exposition, by way of *use* (as it were) and
accommodation, bend this Text to the *Materiall*
Altar. So *Theophylact* expounds it, *first*, of the
Tenets and Observations of the *Christians*. *Remi-*
gius and *Haymo* (who seem to be but two *Friars*
under one hood) of the *blood of the Passion*; *Anselme*,
of *Christ* himself; *Cardinall Contaren*, of the
Passion: and in the *second* place onely, of the *Eu-*
charist: making the debauchery of a *Christian*
man, to be the *Service of the Tabernacle*, which
hinders him from the worthy participation of
this *spirituall Sacrifice*. Which clearly implies
a continued *Allegory*. *Salmeron*,
Rhemens, *A*
Lapide, *Harrew*,
Tivinus, *Gordon*,
ninus, *Menochius*
& Cajet in 13.
c. ad *Hebraeos*,
y *Iliricus*, *He-*
mingius, *Sirigo-*
lius, *Nulla est*
grata Deo, nisi
Christus Fili-
us, ara, Qui
loir officio cri-
mina nostra
suo, in locum

Thirdly, setting by the *Jesuites* on the one side,
as *Salmeron*, the *Rhemists*, *A Lapide*, *Harrew*, *Ti-*
vinus, *Gordon*, and *Menochius* (and *Gajetan*, a kinde
of *Controversie-man*) who expound it point-
blank for a *materiall Altar*; and all the *Reformed*
Expositours, on the other side, as well *Lutherans*
(who minister the *Communion* upon *Stone-Al-*
tars) as *Calvinists*, who utterly disallow of that
exposition: I do observe, that the most learned of
all the *Romane Writers*, even sithence the stirring
of

of these *Controversies*, do expound it either of *Christ* himself, his *croſſe* or his *profeſſion*; as *Bel-larmine*, the *Anvididagma* of *Coltine*, *Catharinus*, and *Eſſius*: As you may ſee more at large in the learned *Biſhop*.

** Inſtitut. of
the Sacram. l. 6.
c. 3. p. 406.*

Fourthly and laſtly, I do obſerve; that all *An-tiquity*, beſides theſe, do not in the expoſition of this Text, reflect in any kind upon the *mate-riall Altar*.

** Chryſoſtomus,
Occumenius, A-
guinas, Gorra-
nus, Lyra, in 13.
c. ad Hebræos.*

** Chryſoſtom* expounds it of *ra nre tybe*, of things profeſſed here amongſt us; *Occume-nius*, *the Tenets*, as it were, of *Chri-ſtian men*; *Peter Lombard*, of *Chriſts Body*; *A-guinas*, of the *Croſſe*; *Gorran*, of the *Incarnation*; and *Lyra*, of the *Paſſion* of our Saviour. Not any one ancient Writer (beſide *Sedulius*) that next his heart, as it were, and in his firſt expoſition, did ever touch upon this *materiall Altar*.

** Fulke, Deſ. of
the tranſlat.
againſt Gregor.
Martin, c. 17.*

I do not except *Occumenius* or *Haymo*, miſta-ken herein by a learned *Doctour*. And therefore, good *Doctour* (unleſſe you mean to turn *Jefuite*) leave off your cracking to your *Novices* of this place, untill you be able to back it with bet-ter Authority then your poore conceptions. For above all indeed *S. Paul* in his *HABEMVS ALTARE* is leaſt of all for your *materiall Altars*.

And behold, he hath not done yet with the *Alt* of *Stat*, but will needs have another bout with it. For although the Law and the Sacrifices thereof be both aboliſhed, and conſequently the form of theſe *Altars* ſhould be aboliſhed; yet that doth not reach at their *Altar*, which lyeth along the wall, but

but at our Communion-Tables, that are in the Body of the Church or Chancell, as the Jewish Altars stood in the old time, *Vah! quantum est sapere!* It is an excellent thing to be a judicious Divine! But the King and the Lords do not say that the Jewish Altars are abolished, for us to put other Altars, in the body of the Church or Chancell, or for you to fasten them all along the wall, but that the form of such Altars should cease to be erected in any place whatsoever in the English Church.

And having a reasonable guesse how those old Altars under the Law came to be placed in the midst of the Priests Court and outward Temple, to wit, that it was so done by Gods appointment; I pray you forget not to tell me in your next Book, ^d where God, or his blessed Sonne, or the Apostles, or the Fathers after them, or any Councell, or any Canon-Law, or so much as a Popes Bull, hath commanded any Christian Church to set their Altars all along the wall? But I shall have occasion to tell you many things more than you know, about that particular, in the last Section.

For a full Answer to this Quillet, I do read in Antiquitie that the form and situation of the holy Table in the Christian Church, was not exemplified from the ^e Square Altars, but from the long Table of the Shew bread, which stood in the Temple. And if we can make good our fashion and situation according to this pattern we saw in the Mount, we care not how Altars stood

^d Your needlesse and superstitious walls, which you have erected without commission, *Jewel. Def. of the Apol. part. 3. pag. 315.*

^e Exod. 27. 1. And thou shalt make an Altar of Shittim wood; five cubits long, and five cubits broad.

^f Exod. 25. 23. Thou shalt make a Table of Shittim wood; two cubits shall be the length thereof, and a cubit the breadth thereof.

Ὁ Ἰσίδωρος ἐκ τῆς
 τοῦ Περσίου, ἡ
 τοῦ Παλαιῶν
 Δεσφ. Ναφ.
 Isidor. Pelusiota
 lib. I. Epist. 401.

Page 35

i 'H ēn pō iō.
 μὴ κροπὶζομένη
 καὶ τοῦ θεοῦ
 ἀλλήθειας
 Jhdor. Reliq. l. 1
 Fr. 401.

2. *Ittemus*, l. 4.
5. 20.

children of the Church are perfect Priests: By reason
 that we are annointed unto a holy Priesthood, offering
 up our selves as spirituall Sacrifices to Almighty God.
 This Type teaching us thus much, that one day in that
 Body of Christ, food should be provided for true Bel-
 levers, saith S.^r Ambrose most excellently. So that
 there is just that difference between the Shew bread
 and the Body of Christ in the Sacrament, as there is
 between the shadow and the body, the representation
 and the verity, the patterns of future things, and the
 things themselves prefigured by these patterns, saith
 S.^m Hierome. And so said ^mOrigen long before;
 The Commemoration and Remembrance of the 12.
 Tribes by those 12. Loaves, doth relate to those words
 of our Saviour, Do this in remembrance of me.
 And therefore if you mark well these mysteries of the
 Church, you shall be enabled to observe the truth of the
 Gospel in the dark myſts and Riddles of the Law.
 I will adde to these and other Testimonies of the
 most ancient Fathers (which you shall by and by
 find in the Margin) the conceits of 2. Jewiſh Rab-
 bins, somewhat tending to our purpose. Ezek. 4.
 22. it is thus written, And he said unto me, This is the
 Table before the Lord: Meaning (without doubt)
 the Altar of Incense. The Question then grows,
 why the Altar is here call'd a Table, I have heard
 this given as a Reason of it, saith ^oR. Shelomo, That
 at this day the Table performs what the Altar was
 wont to do. R. Iohanan and R. Eliezer give the
 like reason, That while the Temple stood, the Altar
 of God, but ſince the destruction thereof, the Table
 of a man, is become the place of Sacrifice and propi-
 ation.

^r Ambros. in 6.
^c Luc. Sacerdo-
 tale cibum
 ad vitam tran-
 ſitum popu-
 lorum— de-
 monstrante ty-
 po; quod Chri-
 ſti corpore ci-
 bus fidelium
 pararetur.
^m Hier. in Ep.
 ad Tit. c. 1 &
 in Ezek. 4. 22.
ⁿ Origen. ſuper
 Levit. Rom. 43.
 ſol. 82.

^o Vilalpand.
 Ezek. 4. 2. 31.

tiation. But I leave these *Rabbies* to *Rabbi Coar's* consideration, whether he shall reject them, for their concept of the *Table*, or let them passe on, for maintaining the *sacrifice*. However, to conclude this point, I finde the *Iesuites* themselves of Opinion, that the *Table of the Temple*, was the true Type and prefiguration of the *Communion-Table*. And no great wonder they are of that concept, considering that *Hymne* inserted in the Body of the *Mass*:

2 Sacerdotes sanctis incensum

et panem offerunt Domino.

That is,

The holy Priests from thence

Offer bread and Incense.

And therefore we have borrowed nothing at all from the *square Altars* of the Law, but leave that form to the *Rapists*, requir'd of them in their *Canons*: but the onely *Vessel* we relate unto, is the *Long-square Table of the Incense*.

Yet will not this man by got off by any means from the *King* and the *Counsell*. He saith, that a small measure of understanding is sufficient to avoid offence at an Altar (howbeit he prayeth heartily to God, there may be but such a measure found in *Kings* and *Bishops* houses; of which he either is over-carefull, or hath a very bale conceit) and that they have had now 80. yeares to become better edified towards Altars. Lastly if that they still continue scandalized thereat, they are rather *Headstrong*, then *strang* enough, as was said of the *Puritanes* in the Conference at *Hampton-Court*. The

Puritanes

¶ Corncl. A

Lapide in 9. ad

Hebr. V. alai pand

ubi supra. Ribe

vain Ex. 25. 23.

23. Barrard

Harmon. Com. 2.

l. 3. c. 20. So

likewise Dam.

de Fid. Orthod.

l. 4. c. 14. Hieron.

in 1. Malach.

Rupertus in

Mal. 1. Cyrill.

Catech. Myst.

Cat. 4. agreeing

with the other

Fathers.

¶ In Canone

Missæ.

¶ Suarez in ter-

tiam part.

[*¶ Pag. 31.*

Puritans move d then for an *Abrogation*; those
 that are scandalized with your *homage*; move
 only for a *Confirmation* of the ecclesiasticall Law,
 and the practise of them, as they have been these
 last fourescore yeares generally executed. So that
 your quotation of that *Conferencie*, is a fine new
 Nothing. The *Act of Councell* made for this *Refor-*
mation, doth say peremptorily in two severall
 places, That the form of a Table shall more move
 the simple from the Superstitious Opinions of the Po-
 pish Azaize, and that the Superstitious Opinion is
 more holden in the minds of the simple and ignorant,
 by the form of an Altar, then of a Table. And ther-
 fore they did not intend to make a provision to
 prevent this inconvenience in the Church of Eng-
 land for fourescore yeares only, but forever. And
 accordingly they went to work, caus'd their Li-
 turgie to be mended in this particular, the word
 Altar to be left out, the word Table to be put in,
 in their Rubricks for that purpose. Nor rellied
 they there, but confirmed this corrected Litur-
 gie by *Act of Parliament*, revived againe by an
 other *Act of Parliament*, confirmed by the *Procla-*
mation of the late King of famous Memory, which
 was revived (with his other Proclamations) by
 his most excellent Majesty, in the very beginning
 of his happy Reign. And what is the *son of your*
father, to dare to offer limitation of time, to a
 Law so absolute and perpetual? But this Counsell order
 hath not appeare to have beene transmitted to any other Diocese beside
 Bishop

* In the first
 and third Rea-
 son, *Act. &*
Mon. part. 2. p.
 700.

* 5. & 6. Ed.
 6. c. 1.
 * 1. Eliz. c. 2.
 † Before our or-
 dinary Books of
 Common Prayer.

† Page 32.

Bishop Ridley's. This *Quiblet* is grounded upon a mere Errour of the Printer, by not putting a Period where he should, and putting it where he should not. The words rightly pointed, run thus, Anno 1550. other Letters (not a Letter) likewise were sent for the taking down of Altars in Churches, and setting up the Tables in stead of the same. And here the full point should be. Vnto Nicolas Ridley made Bishop of London in Boners place, (Here is a Period in the new, but a Comma onely in the old Book) the Copie and contents of the Kings Letters, are these, as followeth. So that Letters were written to all; but John Fox (having access to the Bishop of Londons Registry) prints onely the Copie of those which were sent to Bishop Ridley. So that this is a subtilitie indeed, a subtilitie in Print, as they use to say. But the next is more grosse and downe-right: That he saith, that both parties that strove about the placing of their Tables, in Bishops Ridley's Kilsation, were left to follow their owne affections, and the thing left at large, and not determined.

There fell out about the yeare 1605, a great Controversie between M. Broughton and M. Aynsworth, that troubled all the Pierr in Amsterdam, Whether the lining of Aarons Ephod was blue, or sea-water-green. And M. Aynsworths poore man, was put to print a large Apologie in that businesse. But had the Question been of the colour of this Tale told hereby D. Coal, it might have been resolved in one word; It is a blue and perfect

* A Book call'd
Certaine Que-
stions, printed
1605.

fect *blue Tables*. For Bishop Ridley there resolves these Questionists, That the *Situation* most conformable to *Scripture*, to the usage of the *Apostles*, to the *Primitive Church*, to the *Kings proceedings*, was, not to lay the *holy Table* all along the wall, (and therefore in *Pauls Church* he brake downe the wall standing betwixt the high *Altars side*) nor to lay it onely in the right form of a *Table* (as this) ^b *mus Ponticus*, as he said of *Marcion*, this nibbler at all Quotations, doth mis-recite the Text) but to lay it in the form of a right *Table*, that is a long *Table*; so as your owne *Index* doth interpret the word, not *Altarwise*, but as a *Table*. So that by this impudencie of yours, which puts us to this narrow search, we have met with two particulars very pertinent to the present dispute. First, that upon the taking downe of the *Altar*, the *Table* is not directed to be set up in the place where the *Altar stood*,^d but in some convenient part of the *Chancel*: That's the first. And secondly, that the meaning of the *Kings proceedings* (better known to this *Bishop*, then to you) was, that the *Table* should not be placed and disposed *Altar-wise*, which is the Question now before us.

Soone after, D. Coal begins to relent, and could finde in his heart to bestow half a *Vicaridge* upon the *Writer* of the Letter, for saying, That in the old *Testament* one and the same thing may be call'd an *Altar* in respect of what is there offered unto God, and a *Table* in respect of what is there (as he hath it) participated by men. See what it is to put a man into a peevish humour.

R

Velle

b Quis tam
coniesor mus
Ponticus, quā
qui Evangelia
corrodit Fer-
rullian. adver-
sus Marcionem
l. i. c. i.

c See the Index
in the word
Ridley.

d In the Letter
of the King
and Counsell to Bi-
shop Ridley,
Att. & Mon.
part. 2. p. 699.
* Ibid. p. 700.
col. 2.

e Pag. 33.

f Martial.

Epi. l. 5. ep.

84.

g In Theo-
phrast. *imagi
dixapras.*

h Theophrast.

imagi dixerat

i El 3 1300a

2 Epayov.

Philos. de

vita Apoll.

8. p. 402.

k Plautus in

Milit. Act. 3.

Sc. 1.

l 1 Sam. 9. v.

15. 22, 23.

m 1 Cor. 9. 13.

n Institut. of

the Sacram. l.

6. 5. p. 465.

Velle saum nolo, Dindyme, nolle volo.

Now I would not give the *Writer* a Peas-cod for that distinction, nor do I belceve he ever dream't of it. He said, that an *Altar* might be call'd a *Table*, in what was Thence (not there) participated by men. For it is a thing notoriously known (saith *E. Casaubon*) that *Feasts* heretofore were wont to accompany all solemn *Sacrifices*. And that they did eat their good *Cheer*, not upon, but from the *Altars*. And so saith *Theophrastus*, that they did first *ban*, of *supper* up their *Sacrifices*, and then *at dinner*, lay it on in entertainments. But if they did the one, then necessarily the other. For if I did *Sacrifice*, then surely I did eat, saith *Apollonius Tyanicus*, in his *Apologie to Domitian*. The first they did at the *Altar*, the second at their houses. *Sacrificant? Me ad se ad prandium vocant.* They never offer a *Sacrifice*, saith the *Parasite*, but they invite me to dinner to their houses. And this custome was no stranger to the people of God. For so we¹ reade, that *Samuel* did blesse the peoples *Sacrifice* in the high place, but *Feasted* his strangers with his portion of that *Sacrifice* in his own *Parlour*. So they that wait upon the *Altar*, are partakers with the *Altar*.

And because their provision came from the *Lords Altar*, as from a rich and plenteous *Table*, this *Altar* was sometimes figuratively & improperly called a *Table*. For otherwise (if we speak properly) *tell us where it was ever known, that any Altar was ordained for eating and drinking*, saith a reverend *Prelate*. And for this *Altar* you aime at, *This is the*

the way to correct the Son of God, who said not, Take this and offer it, as upon an Altar, but, Take this and eat it, as from a Table, saith another of our ° Prelates. ° Christ was given for us in the Sacrifice, to us in the Sacrament. There, *per modum Victimæ*, by way of Offering; Here, *per modum Epuli*, by way of Banqueting: saith a third. And to Banqueting, a Table relates more literally and properly than an Altar. The Fathers Altar of Oblations which you finde in the 1st Letter, is but an Altar of Allusion, as the Levites likewise are, which in the ancient Fathers, are made to attend the foresaid Altar. That Altar of Praise and Thanksgiving, which the Act of Concell approves of, is a Metaphoricall Altar, all made of Votations, as the Sacrifices also are, that fume on that Altar. All these are but airy Altars, built up of the Metaphors and Figurative speeches of the ancient Fathers; resembling in composition that Altar of ° Dasiades, all made of words or poetick feet, or that of ° Æneas Terribena,

Μῆτε Ταχὺρῶ πλῆδοις,

Μῆτε Κλίβους πανέντα βόλοις,

made neither of Gold nor Silver, nor any other solid matter, but of the sublime Conceptions of those οὐρανὸν ἐκχέοντες, those Grand-children of the heaven, the nine Muses. Lastly, such another Altar, for the Materialities thereof, as that of ° Publicius Optatianns, which thus describes it self,

Non caute durā me poluit artifex;

R 2

Excisa

° Bilson's true differ. part. 4. p. 490.
° Bl. Andrews his Sermons, p. 473.

1 Pag. 34.

° Claud Salmaf ad aras Dosia- de. Luter. Paris 1619 p. 127
° Liceti Encycloped. ad aram Novat. Terribena, Patav. 1630.

° Liceti Encyclop. ad aram Pythiam, 1630.

Existe non sum rupe montis albi;
Ad intra pinguat de Camenarum modis.
 That is, *As most as I am*
Ad Mafon hew'd me out of Rocky veins;
Nor pure Carpenter to sweat on pain;
But made I stand of Muses gentle strain.

And therefore, gentle *Dobson*, you have (for all your boasting) found no *Altar* of *Stone*, no *Altar* of *Timber*, no *Altar* that can lie along the *Wall*, and consequently, no proof in the *Letter* for the *Location* of your *Altar*. *Shew'd I would I did*

¶ Pag. 55.

But another and a worse Conclusion would soon follow upon this Doctrine, [That *Communion* is an *Action* most proper for a *Table*] which is, That men would think it necessary to sit at the *Communion*. It is (I perceive) the *Act* of *Counsell*, that still you are offended at. For so it speaks indeed; if we come to feed upon him *spiritually* and to eat his body, and *spiritually* to drink his blood, which is the use of the *Lords Supper*, then no man can deny, but the form of a *Table* is more meet for the *Lords Board*, then the form of an *Altar*.

¶ *Viraq; cerna*
juage batus;
Baron. Anhd.
tom. 1. pa. 536
which he clearly
proves out of
Chrysostom 1 Cor.
Hom. 27. in
the beginning
thereof.
 ¶ *Preface Cere-*
mon. in the
book of Com-
mon Prayers.

If you were a Scholar, you would have been asham'd to write this Divinitie. There can be no question made, but that for a certaine time, the *Agape*, and the *Lords Supper* were eaten at the same *Table*, and (for ought appears in any *Antiquitie*) in the same posture. And yet was in a *placit*, and *religious* Celebration. Our Church and State are more cautious in their expressions, than this poore *Doctour*: And in our

doings we condemn all other Nations, nor prescribe
 anything but to our own people only. For we think
 it unreasonable, that every Country should use such
 Ceremonies, as they shall think best. For as fit
 stand, kneel, or walk, becometh the substance of the
 Sacrament, as much to nobles as to the poor.
 Nor doth the Church of Rome absolutely con-
 demn this Custom of Sitting. Or else it would
 recall that *Mandatum* or *Mandate* of the Ben-
 edictines, which testifies, that they (at the least one
 day in the year) do receive the Sacrament sit-
 ting. And his custom mounteth higher than S.
 Benedict, even to S. *Austine*: time. Who af-
 firmeth *nonnullos probabilem quendam rationem de-
 betisse*, that not *Monachi* only, but some other
 kind of men, were permitted to sit upon the Table,
 upon that peculiar day of the year, wherein our Sa-
 viour administered the Supper, to receive the body
 and blood of Christ presently upon their carnal
 refreshment, as a double commendation of that first
 Supper. Which must be in their private chan-
 cels, & mens communis, upon their private Table,
 as *Martyr* observes. Although it be true what
 the *Cardinal* *Peron* evidently replies, that S. *Au-*
stin, in those words, doth not deny but this might
 be done in the Church, and upon an Altar, and in-
 clines, as to the better opinion, so becometh this Sa-
 crament received by all men sitting. But the *Car-*
dinal there doth clearly affirm, that the *Apostles*
 omitted to do so, was not so, as he calls it *pro-*
hibitione, *sed* *negatione*. *Et* *hinc* *consequitur* *ut* *etiam* *si* *per* *hoc* *non* *est* *pro-*
hibitum *ut* *per* *hoc* *non* *est* *pro-* *hibitione* *sed* *negatione* *et* *hinc* *consequitur* *ut* *etiam* *si* *per* *hoc* *non* *est* *pro-*
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hibitum *ut* *per* *hoc*

De oratione, cap. 12. *ration of Christ*, although they *sate* with him at the *Table*; and brings a passage out of *Tertullian*, to prove that *some of the ancient Christians did adore sitting*; and maintained their *Ceremony*, with a place out of the book of *Hermes*, call'd the *Pastor*. Which position of theirs although (as the *Cardinall* notes) *Tertullian* doth not blame, for being an imitation of the *Pagans*; yet surely he doth not there commend those *Ancients*, no more then I do this *Ceremony* in our *modern and Neighbour Christians*; but spare to censure them; as I hope they will doe us, in matters of this nature. And sure it is, that (as the *Cardinall* there observes) all the old *Romans*, by an expresse Law of *Numa Pompilius*, were required to worship their gods *sitting*. He proves the same to be the custome of the *Greeks* also, by an old *Quaestum* of the *Sieur de Pibrac*. Which I will not set down in *French*, as the *Cardinall* hath it; but as I find it translated into *Greek* by *Florence Christian*, 1584.

Plutarch. in Numa, cap. in Rom. Quæstio.

Quæstio 4.

Adore assis,

côme le Grec

ordonne, &c.

Tertullianus.

Ita communi po-

stura for all Pa-

gans. Porro

cum proinde

faciant Na-

tiones adora-

tis sigillaribus

suis residendo,

E. de Oratione,

cap. 12.

vide Fabri

Pibraci Terra-

sielm, p. 61.

In his Re-

plique, &c.

That is, *Worship God sitting, as the Greeks have used; Running Devotion he cannot endure; nor will be served with a Heart firm and sure; which hearkeneth purely by himself to suffer.*

Now although (as *Monsieur Moulins* returns it well upon the *Cardinall*) the *Apostles of Christ* were

were not to learne Ceremonies out of the Lawes of Numa, or the Quatrains of Pibrac: yet may we herein learne some modesty out of Papists themselves, Not to conclude the Ceremonies of so many Neighbouring Protestants, as altogether unchristian; which this Doctour for want of learning, or charity, or both, endeavours to do in this place.

But for our ^k Kneeling in the Church of England, at our receiving of this blessed Sacrament; it is appointed, either for a signification of the humble and gratefull acknowledgament of the Benefits of Christ, given to the worthy receiver; or rather because it is administred in our Church with a most effectuall Prayer and Thanksgiving. The body of our Lord Iesus Christ, which is given for thee, preserve thy body and soule, &c. The blood of our Lord Iesus Christ, &c. preserve thy body and soule to everlasting life. Drinke this in remembrance that Christs blood was shed for thee, and be thankfull. Now he must have a knee of a Camel, and heart of Oake, that will not bow himselfe, and after the manner of adoration and worship, say, Amen, (as S. Cyrill speaks) to so patheticall a Prayer and Thanksgiving, made by the Minister unto God in his behalf. And this is a powerfull Argument indeed for conformitie in this point; with the which I have seene some Leicestershire people of good fort, that had been refractory for a long time, satisfied in an instant

k Archbisch.
Whigists
Answer to
the Admoni-
tion p. 100.

Κυριλλος
τροπω πο-
κωσις
σεβασματος
λεγων το
Αυτου.
Cyrill. Hiero-
sch. Catech.
Mysag. Cat. 5.

by

m Archbisch.
Whitgifts
Answer to the
Admonition,
p. 99.

Alldon d
217 11 d W
of 100 1/2
100 1/2 1/2
100 1/2 1/2

m Archbisch.
Whitgifts
Defence of the
Answer to the
Admonition,
p. 107.

100 1/2 1/2
100 1/2 1/2
100 1/2 1/2
100 1/2 1/2
100 1/2 1/2
100 1/2 1/2

by the Bishop of the Diocese, being very sorry they
had not observed so much before. That in the
Church of England, our whole act of receiving is
accompanied in every part with the use of Praying
and Thanksgivings. Howbeit Bishop with humble
and meeke spirits in such indifferent matters to sub-
mit themselves to the order of the Church, appointed
by lawfull Authoritie. And as long as our Liturgie
hath the honour and repute given thereunto,
which it so well deserves, there is little feare,
that the people will lay them down upon their backs
about our holy Table. It being no posture used in
this Church to say Amen, to such Divine raptures
and ejaculations. Beside that, throughout all
the Diocese I live in (being no small part of the
Kingdome) there is (whether the Bishop likes
in or no) Rail and Barriers to keepe the peo-
ple from all irreverences in that kinde. But the
generall Rule in this case, is that which is set
downe in the Articles of the Church in Con-
demnation (allowed by both himselfe and divers others)
That every private Mans judgement in these cir-
cumstances is not to be respected. But what is pro-
fitable to the Church, what is best, what is to be determined
by the judgement of the common people, nor of some
one man, but (as I have said at large heretofore) of
those that have the chief care and government in the
Church. And so was it well done by the reformed
Church in Poland, first by Monitions, in the year
1553, and then by Censures, in the year 1557.
We must see, that the usuall receiving of the Com-
munion in those parts, should not be by sitting round
about

about the *Table*. (A Ceremonie which some of the *Brethren*, as they call them, had brought into those parts, either from *John Alasco*, their country-man, or from other *Reformed Churches*, as might be (the commerce of these three Nations considered) from the *Low-countries*, or the Church of *Scotland*, where this posture of *sitting* was Synodically established from the very beginning of the *Reformation*.) It was well done of them, I say, to reform it; but very ill done of you to steal this *Coal* from the *Altar* of *Damasco*, and never say so much as *I thanke you, good Gaffer*, or deliver it us cleanly as you found it. And yet it is not; considering you confesse the *Thesis* in the Title of your Book, calling it ingeniously, *A COAL FROM THE ALTAR*.

Yet I would you had spar'd to abuse that grave *Synod*, to make them say peremptorily, *Hæc ceremonia Ecclesiis Christianis non est usitata*, especially as you turn it to English, that *this Ceremony is a thing not used in the Christian Church*: And so put the reformed Churches to fall together by the eares one with another, and many of them to become odious in the Christian Church. Which (God he knoweth) is far from either the words or meaning of that *Synod*. For their words are these, *Hæc ceremonia, licet cum cæteris libera, &c.* This Ceremony, however in its own nature free and indifferent, as the rest of the Ceremonies, &c. Which sweetens the Case very much. And then for their meaning; They do not say *it is a thing not used in the Christian Church*. This is your *singering*

oLib. Disciplina
Ecclesiæ Scot.
edit. 1560.

oLib. 360.

and corruption. But they say; it is not used in these Christian and Evangelicall Churches, nostri consensu, which agreed with them in Articles of confession. They condemn no other Nations, no more then the Church of England doth. And is this the part of a judicious, Divine to corrupt a passage in a Sectary or Puritan, who will be sure (without any mercie) to send Hue and Cry after you over all the Countrey? Surely the man hath been instructed by Chrysostom in a Plantus.

q In Baccide:

Improbis cum improbus sit, harpaget, furibus furitur quod queat.

He is resolv'd to put some knaverie upon the knave himself, and to steal from the Stealer what he can For indeed (to come to the second point) both the Coal and the Altar are quite mistaken, to think that the Synod did ever say, that this Ceremony was brought in, or used by the modern Arians. It is very well known that John A. Lasco, who maintained the Ceremonie of sitting, in a little Book published here in England in K. Edwards dayes, was settled in Poland, and (by the means of his Noble blood and kindred) in great favour with his Prince, in the year 1557. which is long before either of these two Synods. And all that either of the Synods say in dislike of the Ceremonie, is this; That it is *Arianis cum Domino pari solio se collocantibus propria*: A thing fitter for the Arians, who by their Doctrine and Tenets, plac'd themselves cheek by jowl with the Son of God, then for devout and humble Christians, compassed about with Neighbours so fundamentally

re Gal. d. Forma
& rationibus
Eccles. Mini-
sterii, &c.
f Noli com-
mittere, quin
te nunc cer-
torem face-
rem de suc-
cessurum
magnifici
Domini Ioan-
nis à Lasco
in Polonia,
Craconiz 19.
Feb 1557.
Vrenbo viui
Calvino Calv.
Ep. p. 194.

tally hereticall. I could say that here in *England*, this *worse conclusion* of the *Doctours*, *To desire to sit at the Communion*, is more to be feared from the *Opposers* of our *Liturgie*, who brag of their '*Cofinship* and *Coheirship* with *Christ*, then from us who are ready to *live* and *die* in defence of the same. And the "*Altar* at the last espied this to be the meaning of the *Synod*, that this *Sitting* was proper to the *Arians*, not by *usage*, but *secundū principia doctrinae suae*, as an inference easily drawn from the Principles of their Doctrine. Howbeit the *Coat* was resold to wink at it in his *Author*, and to speak big words, (though beside the *Cushion*, and against all truth of *History*) that it was brought in at the first by the modern *Arians*: His *Author* telling him in the same Page, that it was published in the Booke of *Scottish discipline*, Anno 1560. and my self having shewed by a Testimony beyond all exception, that it was preached in *Poland* three year before that, by *Iohn Alasco*.

And then your *Principles* were they true (as the
* one of them is false; For there was never any *Altar* erected in the *Temple*, but to *sacrifice upon*, nor ever any man read in divine or humane learning, that denied *Incense* to be a *Mincha*, and kind of *Sacrifice*) the conclusion could not come within a league of us. For we, who extract our selves (as I told you before) from the *Table* in the *Temple*, do desire to eat in no other manner, then as the *Priests*, and as *David*, our *Types* did eat before us. We do not desire to eat *upon*, which is but

' It suiteth not with a Coheir with *Christ*, to kneel at the *Table*, *Abridgement of Lincolnshire*, p. 61.
" *Altar*. *Damasc.* p. 751.

* *Altare & Sacrifcium Relativa sunt*, *Bell. de Missa*, l. 1. c. 2. So he, and truly, *Bish. of Dur.* l. 6. c. 5.

† It is called *Mincha* in the *Hebr.* & translated *Sacrificium* by *Hierom.* *Numb.* 16. 15. *Nadaband Abihu* are said to offer *Mincha*, by *Ioseph. Antig.* l. 3. c. 10. and *Ruffinus* translates it *Victimae*. And some were of opinion, that all *Sacrifices* were perfected upon the *Altar* of *Incense*, according to *Heb.* 9. 6. *Psalm.* in 41. *Psalm.*

your foolish Inference, but to eat from the holy Table. And that all the faithfull may do in verity, what David and the Priests did before in a representation, I have shewed already out of the ancient Fathers. Nor are we so unreasonably ried to one Table, but if the woman were driven to the desert, we could be content with the green Grasse. But in that case, the Grasse should be unto us instead of a Table; it should not be in stead of an Altar. I do not love *κακοδαιμονισμῶς*, (as a Gregory Nazianzen calls it) to break jests in these high Mysteries. Otherwise, I could tell you that unhappy Inferences may be made out of your Tenets, as well as out of those of the Arians. That no place will serve your turn to eat upon, but Altars, appropriated by all Learning humane and divine to God alone. Well, if you will needs be snapping at the Meats of the Gods, Menippus will tell you that you must be content to fare as they do, upon Cloud, Vapours, and Frankincense. This Menippus saith. For mine own part, I shall onely desire to know of you, a judicious Divine, what may be the meaning of an odd word used by Aristotle in his *Ethicks*, to wit, *ἀβασιλικός*. Because I was told it signifieth two things, a scurrilous Railer at men in place, and a Snatcher of Meats from the holy Altar. Yea, but he doth set down at large out of the Art of Counsell, with what indifferency these names of Table, Board, & Altar have been used before, and may be used for the present. He doth indged and with

with a great deal of *ingenuitie*, if you mark it. For the Question being made by some of his humour that would have the *Altars* stand, because the Book of *Common Prayer* (meaning the Book before it was reformed) did mention an *Altar*; the *Lords* (amongst whom Archbishop *Cranmer* was a chief) were put to this *Apologie*; That the Book intended no *Table*, or *Altar*, formally, but a certain *Thing* (as they there call it) whereupon the *Lords Supper* was administred. This *Thing* had no *figuration* at all prescribed unto it in that *Book*: But so far forth, as the *Lords Supper* is there ministred, though it be upon an *Altar*, it calleth the said *Altar*, a *Table*, and *The Lords Boord*; but so far as the holy *Communion* is distributed with the *Sacrifice of Lauds and Thanksgiving*, though it be a *Table*, it calleth the said *Table*, an *Altar*. And therefore in so much as the distribution of the *Lords Supper* in both kinds, is a real and sensible *Action*, it is a real and sensible *Table*: But because the *Lauds and Thanksgivings* are by all *Divines* acknowledged to be a *Metaphoricall* and *improper Sacrifice*, it is but a *Metaphoricall* and *improper Altar*. And to call it an *Altar* in that sense, you know the *Letter* doth every where allow. But heark you, Sir; it makes no matter for the *Letter*. I pray you, tell me in my eare, What *Book* is it that calls it an *Altar*? and for what *Book* do the *Lords* apologize in this place? If it be for the *Book of 1549*, *Exor.*, that's *vanisht*, and we have nothing to do with it. And you are a very *Coal*, that is, a thing that

S 3

cannot

Ratio quidem herele
apparet: Ar-
gentum ex-
tra, Plur. in
Trin. A. 2.
Sec. 4.

* Pag. 37.

* In his Preface.

* Hooker, Eccl. Polit. l. 4. dist. 14. p. 165.

* Pag. 39.

cannot blush, to say that that *Book*, or any thing spoken of that *Book*, alloweth you to call the *holy Table* an *Altar* for the present. Your tongue for the present ought to speak, as the present *Book* and *Law* speaks it unto you; and that is, as you your self confesse, & *The Lords boord* onely. And when men in their nominations of things do vary from the *Law*, which is the Quintessence of *Reason*, they doe it in a humour, which is the Quintessence of *Fansy*. Nor is there any way possible of peace and quietness, unless the probable voice of every entire Societie or Body politick, over-rule all private of like nature in that Body, saith M.^h Hooker.

But we have been all this while mistaken in the Cause of this *Change* of *Liturgies*, which the *Letter* so much stands upon. For the *Letter* supposeth, as the *Act of Counsell* and *K. Edwards Mandate* do, that the *Altars* themselves were put out of our Churches, and their names out of our *Liturgie*, to comply with the godly considerations of some that had taken them down already, and to root out superstitious Opinions, more holden in the mindes of the simple and ignorant by the form of an *Altar*. And men did the rather believe it so, because a Divine, very neare as judicious as *D. Coal*, seems to be of that opinion, when he saith, that our Churches were purged of things, which indeed were burdensome to the people, or to the simple offensive and scandalous. But the matter is *Kim Kam* to all that we have conceived. For it was indeed an offence against our *Liturgie* conceived by *John Calvin* (a poore Minister at the foot of the *Alpes*, who died in

Books

Books and all worth very neare ¹ 40.l¹ sterling) that caused the King of England, the Convocation, the Lords spirituall and temporall, and all the Commonaltie, to make that Charge in the Book of Common Prayer. And is it even so: Why then, gentle Readers, ^m *Assem parate, et accipietis auream fabulum*; make ready your Bread and Cheese, for my life on it, you shall heare a *Winter-Tale*: ⁿ It seems that Bucer had informed Calvin of the Condition of this Church, and the publick Liturgie thereof; and thereupon he wrote to the Duke of Sommerfet, who was then Protector, *Epistola ad Bucerum*. And is this to look unto the Story of those Times? It seems unto me that this Epistle to Bucer hath no Date at all, and if we give it a Date from the Printers placing of the Letter, (which is your childish and erroneous Criticisme) you shall finde it between November 19, 1548. and January 16, 1549. and consequently before the publishing of the first Liturgie, which was March 7, 1549. And so it must needs be. For Calvin saith in that Letter, that there was Cessation of Armes between France and England, and wisheth that some course might be taken for a solid Peace. Now the Commissioners were met to conclude that Peace, 24 of March, 1549. And therefore the Letter was written before that. And to strike this seeming of yours deads in the nest; ¹ Peter Alexander writes his Letter to Bucer (as yet at Stratsburgh) to invite him to England, of the very same Date with the Commission of the French Treary, 24 of March, 1549. and tells him for news, that in the

¹ See his last Will, in his life set forth by Beza, p. 12.

^m *Assem parate & accipe auream fabulam: fabulas imo, Plin. Calvisio, Ep. lib. 2. ep. 20. n Pag. 39.*

^o Rumor est vobis esse a Gallis induci: as: utinam & firmæ pacis ratio iniri possit, *Calv. ep. p. 82. p. Tiller le Gress. Recueil de Traitez, pag. 410. & Tillet & Evesq. Chroniq. p. 197 q* Veni igitur quam citissimè poteris, vir omnium desideratissimus, *Pet. Alex. Dat. Lam. 24. Mart. 1549 inter M. Bucer opera Anglici p. 191.*

the Parliament then sitting, *Missæ Papistice missæ sunt ad novos Monachos Germania*, the Popish Missal was dismiss'd to the new Monks in Germany, by the first approbation of our first Liturgie in that Parliament. See then how well you look't into the stories of the time. You make Bucer, before ever he came hither, to inform Calvin of the condition of the Church, and the publick Liturgie thereof, before the Liturgie was penn'd and approv'd in Parliament. But I will endeavour to give this undated Letter a truer Date. Archbishop Cranmer writes for Bucer to come over, 2^o Octob. 1549. He desir'd Calvin (who was no doubt a Polypragmon, and made his Letters to fly to all the Princes in the world, that did but look towards a Reformation) to write by him to the Protector, and to perswade him to a serious Reformation in generall. Calvin in this Letter, tel's him he had written to the Protector a Letter (not the Letter Printed, bearing Date two yeares before) and bids him if he could procure Audience (a signe he had not been here as yet) deal with him roundly himself, and take heed of his old fault (as he terms that most admired prudence and wisdom of that learned man) to be ever inclining, *mediis Consiliis*, to peaceable and moderate Advices. And this Letter must be written unto him about the Spring, 1549, when he was ready to come for England. Where we finde he was safely arrived, and repos'd himself at Canterbury in June following. Now although he had considered of the Book of Common Prayers before

Enter M.
Buceri script.
Anglic. p. 190.

1 Octob. 22.
1546. Epist.
Calvini. p. 72.

From his E-
pistle to Pet.
Martyr, inter
Opera Anglic.
p. 550.

as well as he could, *per interpretem*, by the help of an Interpreter, and approv'd it, as in nothing (candidly construed) repugnant to the Word of God; yet did he never make Notes and Censures thereupon, untill he was required thereunto by Archbishop Cranmer, two years after this; to wit, Anno 1551. Nor could he tell Tales to Calvin thereof, being then bedrid, and dying within 25 dayes after (some two moneths before the Alteration of the Liturgie) especially not any Tale against the Altar, having suffered Auricular Confession, Oblation and Altars (though termed Boards or Tables) to stand in the Reformation at Cullen, and not taking the least exception against the word in his Censure of our Liturgie. I am therefore strengthened in my former Opinion, That it was the King, the Lords, and the State rather than any incitement of Martin Bucer, that made this Alteration in our Liturgie, in the point of Altars.

Then for Calvin; no man can conceive him to be more pragmatically zealous in point of Reformation (even in those Countries which cared least for him) then I do. Yet do I hold him a most innocent man, and our famous Liturgie sorely wounded through his side, by this audacious Companion, in this particular concerning Altars. The Letter to the Protector, that D. Coal relies upon, bears Date, Octob. 22, 1546. which according to forreign Accompts, is a yeare before K. Edward came to the Crown. But compute it as you please; it must be three full yeares before the

T

moneth

a Censura,
p. 456.

x Censura,
p. 593.
Nonis Ianuar.
Anno Domini
1551. Cantabrigia, die
250 post defunctus.
y For that Book call'd, A Religious consultation by Herman Archbishop of Cullen, and printed here in English, 1547. was per'd in Latine by Bucer. See Joh. 114 Of the Lords Supper.

z K. Edward began his Reign the last of January, 1546 Stilo Angl. 1547. Stilo communis Stow.

moneth of *March*, 1549. At what time I finde that this former *Liturgie* was first printed. And if you reli upon his *Character*, the *Letters* placed before and behind this to the *Protectour*, are of the same *Date*, 1546. And yet would this *Companion* have his courreous *Readers* to swallow this *Gudgeon*, without so much as champing or chewing on it. And in this *Letter*, *Calvin* toucheth onely upon 4 particulars (which ^a *Bucer* himself doth likewise censure) *Christs*, *oyle* in *Baptisme*, *Commemoration* of the dead, and the abuse of *Impropriations*; but not one word of the *Altars*. And good reason for it. For ^b *Beza* confesseth, that at *Lausanna*, where *Calvin* taught before he came to *Geneva*, there was a *Marble Altar* used for a *Communion-Table*, which from thence was removed to *Bearn* (where *Calvin* also sometimes taught) and is so there used as a *Communion-Table* (abstracted from all former relations to a *Sacrifice*) unto this day. Which I therefore note, to let you see that *Calvin* was not so straight-lac'd in this particular. Yea, but he findes great fault with the *Commemoration* of the dead. And doth he so? And I pray you, what doth *K. James* declare the generall Opinion of our *Church* to be, for these *Commemorations* in the time of the *Communion*, in that most exact Answer of his to Cardinall *Peron*? • *This is a rite* (saith he) *which the Church of England, though it doth not condemne in the first ages of the Church, yet holds unfit to be retained at this day, for many and weightie causes and reasons, which you may read most excellently pressed in that*

^a *Censura*, p.

468.

*Opusculum ego
commendati-
one defuncto-
rum & pre-
sentium pro-
prietate eorum
passim inter-
mitti.*

^b *Scd non re-
pugno quin
Cena Domi-
ni in Altari
celebrari pos-
sit.*

*Nam & a
Lausanna*

*Altare mat-
rimonium &c.*

*Beza in Colloq.
Mompely. p.*

390.

• *Ad Epist.
Card. Peron.
Resp. p. 55.*

these *Letters* were of God knoweth; for they have none at all in the *Book*. But the *Date* seems to be much before *Anno 1551*. which is *D. Coals*' conjecture. For in the *first Letter* he presents his Grace with the news of *Osianders* troubles, which he^r stirred up in the year 1559. And in the *second* he tells him of a *schanting of Kespex in an unknown tongue* here in *England*; which was inhibited in this Kingdom by *Act of Parliament*, fullmo. years before the *Altering of the Liturgie*. Nor doth it seem that *Calvin* had any great acquaintance with the *Archbishop* (who neither accepted of his Offer in the *agreeing of the Articles*, nor, for ought appears ever wrote to him back againe; but sent him a Message by one *Nicolas*, wishing him to write to the King himself about the *Resfaring of the Impropriations*.) I say, it doth not seem they were much acquainted, by that *first Letter* that *Calvin* writes unto him. For in that he rails most bitterly upon young *Osiander*, a Divine very neare^{ly} allied unto the *Archbishop*.

But if ¹ *Calvins* Letter to the *Protestants* himself be misdated (as like enough it is, being but a Copie from the *French*, wherein the *Date* was not regarded) then came it to the *Dukes* hands (as some Letter from *Calvin* was then delivered to the *Duke* by one *Nicolas*, a Tel-tale of *M. Calvin*, that studied in *Cambridge* in those dayes) but in the year 55. *Bucer* being dead before (which *Calvin* there takes notice of) and the *Liturgie* newly altered.

Let us not therefore, as we tender the credit of the Church of England, suffer such a famous piece

**Melchior Adamus in vita
Osiandri.**

Non multo
levius mihi vi-
detur. Alind
vitium, quod
ex publico Ec-
clesie pro-
ventu alimur
quoniam ventres,
qui in publicis
cognita ver-
peras transi-
lent. Calvinus
Crannero. E-
pist. p. 107.

[illegible]

Vxor eius
Neptis fuit
uxoris Olfan-
di, Goda, in
Catal. p. 198.
Moram Nor-
rimbergæ re-
git, hospitio
quæ Andrea
Olfandi usus
est. Cum quo,
secundâ con-
juge ductâ,
contruxit affi-
nitatem, An-
tign. Briann.
p. 331.

Calvin Farcl-
p. 384.

as our *Common Prayer Book* is, to be disparaged in this kinde, upon such weak *Flims* and ridiculous *suppositions*. But if any desire to know the reason of the *Alteration*, let him repaire to the *Act* itself, where he may be fully satisfied. He shall finde, it was partly the *Curiosity* of the *Ministers*, and mistakes in the use and Exercise of the former *Book* met withall in the second *Book* by a clear explanation. Of the which *curiosity* and *mistaking*, whether this removing and placing of the *Altar*, which they found usually so termed in the former *Liturgie*, might not be a speciall branch, I leave to the Readers collection, out of what hath been already delivered in the examination of the *Counsell Act* in that behalf. And partly also he shall find the *Book* was altered, for the more *perfection* thereof, on (as it followeth in the body of the *Act*) to be made fully perfect. Not to gratifie *Calvin*, who was Lecturing in his Chaire at *Geneva*, nor to comply with the *Duke of Somerset*, who was a condemned prisoner, looking every day for the stroke of the *Ax*, when this *Book* was passing the severall *Committees* in the Upper and lower house of *Parliament*. And that it seems by any one syllable of the Letter to *Farell*, that *Calvin* wrote unto the King about the change of the *Liturgie*, is another *blue one*. Read the Letter, and you will be of my opinion.

Yea, but the King in his answer to the *Devonshiremen* had formerly affirmed, that the *Lords Supper*, as it was then administred, was brought even to the very use, as *Christ* left it, as the *Apostles* used it,

m 5^o & 6^o
Ed. 6. c. 1.

" In the same
Act.

Page 101

and as the holy Fathers deliver'd it. I answer, that these *Devonshire-men* whom the *Doffour* cloathes in this *fair Liverie* were a sort of notorious *Rebells*. And if a *King* (to avoid shedding of bloud) should answer such people clad in steel, *edictis melioribus*, in a more passable language, then will endure Logically examination; is it fit he should be so many yeares after jeered thus, by such a *Mushrom* here on earth, reigning himself (without all doubt) a most glorious *Saint* above in *Heaven*? Besides that, the *Form* that Christ left the Apostles us'd, and the Fathers deliver'd the Lords Supper in, is never taken by judicious *Divines* in a meere *Mathematicall* and indivisible point of exactnesse; but in a *Morall* conformitie, which will admit of a *Latitude*, and receive from time to time degrees of *perfection*. But I will not lead you to any woods, to borrow shadows for this place: the Answer is set down in such cap tall Letters, that he that runnes by may reade it. The *Rebells* in the third Article (set on by the *Papish Priests*) do petition for their *Masse* (that is, that which we call the *Canon of the Masse*) and words of *Consecration*, as they had it before, and that the *Priests* might celebrate it alone, without the communicating of the people. To this the *King* answers, That for the *Canon of the Masse* and words of *Consecration* (which is in nothing altered in the second *Liturgie*) they are such as were used by Christ, the Apostles, and the ancient Fathers: that is, They are the very words of the *Institution*. But for their second part of the Demand, which was

* And so the King clearly conceived it.

That we may be encouraged from time to time further to travell for the Reformation, Proclam. before the Book of Communion, 1548.

¶ We will have Masse celebrated, as it hath been in times past, without any man communicating with the Priest, Acts and Mon. part. 2. p. 666.

for the *Sacrifice* of the *Mass*, or the *Priests* eating alone; they must excuse him: For this the *Popes* of *Rome* for their *lucre* added unto it. So there is a clear *Answer* to both parts of the *Article*. They should have a *Table*, and a *Communion*, and the words of *Consecration*, as they were used by *Christ* the *Apostles*, and the ancient *Fathers*: But they should have no *Altar*, nor *Sacrifice*; for these the *Popes* of *Rome* for their *lucre*, had added to the *Institution*; being, as *B. Jewell* truly calls them, the *Shops and gainfull Bookes of the Papists*. 1 Def. part. 3. p. 315.

And this *Answer* did nothing like our noble *Doctour*. And therefore from making himself merry with the *King*, by a kinde of *Conversion* (borrowed from father *Parsons* three *Conversions*) he wheels about, and breaks a *Lance* upon the *Parliament*: That would take upon them to mend a *Book*, which they could not but acknowledge to be both agreeable to *Gods Word* and the *Primitive Church*. And then he quotes 5^o and 6^o *Edw. 6. cap. 1.* as if he should say, There's my *Cloak*, and here's my *Sword*; and I stand in *Cuerpo* ready to maintain it. I say still, that this *Agreeablenesse* to *Gods Word* and the *Primitive Church*, is not to be taken in a *mathematicall*, but in a *morall* point. The first *Booke* was in *some*, the second is in *more* degrees, agreeable to those excellent *Patterns*. But what need I say this, when the *Act* of *Parliament* saith no such matter as is pretended? In that part of the *Act*, where these words are mentioned, some *coercion* and *penalties* were provided for *sensuall* persons, and refractory

[3 *Convers.*
part. 2. c. 12.
p. 6. 5. But
yet for the
present, this
was the pure
Word of God
and the worke
of the Holy
Ghost, and
noman might
mislike or re-
prove it.

traſſory *Papiſts*, who forbore to repair to the
Parish Churches upon the eſtabliſhment of the
English Service, deſiring ſtill to feed upon *bushes*,
 when God had rein'd down his *Manna* upon
 them. The *Parliament* (according to their deep
 wiſdome in that kinde) deſirous to include ſome
 reaſon in the *Preamble*, of the ſmart that comes
 after in the *body* of the *Act*, tells the Offenders
 againſt this *new Law*, that *Prayers in the Mother-*
tongue, is no *Invention* of theirs, as the *Prieſts*
 would make them believe, but the *direction* of the
Word of God, & the *praſtice* of the *primitive Church*
 Medling no further with the *Liturgie* in this part
 of the *Act*, then as it was a *Service in the Mother-*
tongue. And ſo begins the *Act*, that whereas order
 had been ſet forth for *Common Prayer and Admi-*
niſtration of the Sacraments to be uſed in the Mother-
tongue, agreeable to the *Word of God* and the *Pri-*
mitive Church, &c. The thing excepted againſt,
 was *Prayer in the Mother-tongue*, and this the *Par-*
liament avows to be agreeable to *Gods Word* and the
Primitive Church. And I hope, you are not moun-
 ted as yet to that height, as to dare to deny it. If
 any Reader can doubt of ſo clear an explication,
 let him look once more upon the *Kings Answer*
 to the *Devonſhire Rebels*, immediately before
 this *Parliament*, and he ſhall finde *Sun-beams* to
 diſplay all darkneſſe that can poſſibly fall upon
 this point. " *To the 3. Ask, for the Service in the*
English tongue, it hath manifeſt reaſons for it. " If
the Service in the Church was good in Latin, it re-
maineth good in English. An alteration to the bet-

u *Act*: &
Mon. part. 2.
 666.

x *Act*. &
Mon. part. 2.
 p. 667.

ter,

ter, except Knowledge be worse then Ignorance. So that whosoever hath moved you to dislike this Order, can give you no reason for it. Order, saith the King: a godly Order, saith the Parliament: both mean the same thing, as they use the same words: An Order for Common prayers in the Mother-tongue. So that Father Parsons and you must unlough again this foolish Laughter, which you made without cause upon this Act of Parliament.

Well, let the King, the Counsell, and the Parliament order what they please; two things he will make good: first, that if Origen, or Arnobius do say, they had no Altars in the Primitive Church, they meant, not any for bloudie or externall Sacrifices, as the Gentiles had. Where you see, he is almost come to that we have been wrangling for all this while, That they had no Altars for externall Sacrifices. And shew me, that ever one Father or School-man did teach a necessitie of an externall Altar to an internall Sacrifice, and I will yeeld him the better of the Controversie. But I see his Loop-hole already; he will help himself with those words, As the Gentiles had: Although it be, God wor, but a poore shift. And secondly, he will make it good, that the Church had Altars, both the Name (which the Letter denies not, but onely the name applyed to the materiall Instrument, call'd the Lords Table) and Thing too, along time together, before the birth of Origen and Arnobius. This later part would prove too heavie a Buckler for any man to take up, that were to fight it out with a scholar indeed. For the Writer of the Letter doth utterly decline the Combat, retiring himself to his 200

* Rotwinck Fas-
cicul. tempor.
p. 42. Item
quelc Messe
ne fut, cele-
brée, si non
sur l'Autel,
Les fleurs &
manieres de
temps, tran-
slated by Sur-
ger, 1483.
and augmented
by Pet. D'esfry
1513.

years, (which will not serve his Turn, for all his
Caution, if * *Sixtus Primus* did first appoint that
Masse should be said no where, but upon an *Al-
tar*) as to an advantage of ground, and turning B.
Jewell against this *Goliath*, without averring any
thing of his own, beside the testimony of S. Paul:
at which this *Doctour*, like that drunken *Gossip*,
saith, *Amen*; when he should have said, *All this*
I steadfastly beleieve. But having to do but with *this*
map of rags, I dare undertake him in both the
points; and if I could fully satisfie that place of
Tertullian in his Book *De Oratione*, will adventure
my credit, to wipe his nose of the rest of those
Testimonies produced by him. And all this while I
am no *Champion* for the *Writer* of the *Letter* (who
hath withdrawn his Neck out of the Collar) but
of the great *Champion* of our Church, B. Jewell.

* Pag. 45.

For the first therefore, because B. Jewell saith,
b that then the faithfull, for fear of Tyrants, were
fain to meet together in private houses, &c. therefore
it was, they were not so richly furnished, or at leastwise
they had not such Altars as the Gentiles, saith
D. Coal. But B. Jewell, when he spake those words
of their wanting of Churches in the Primitive
Church, addes presently a word or two (which
this *Doctour* did not unwillingly forget) * And
may we think that Altars were built before Churches?
Which though it be not altogether an unan-
swerable Question (for a men are of opinion that
Altars were built before the Churches;) yet is it
sufficient to declare the impudencie of this man,
that would undertake to answer *Origen*, and *Arno-
bins*, out of B. Jewell. B. Jewells conclusion there
is,

* Art. 3. p. 145
* Because A-
braham, Isaac
and other Pa-
triarchs built
Altars unto
the Lord, before
the Taberna-
cle or Temple
were erected,
Suar. in 3. tom.
3. 4. 83. disp.
81. Sect. 5.
So saith Wa-
lesfr. Strabo de
rebus Ecclési-
ast. c. 1.

is, that *M. Harding* was ill advised to say confidently, that *Altars* have ever bin since the Apostles times.

And he answers fully out of *S. Austin*, the Doctor's Objection, That *Altars* being then portable, & carried by the Deacons from place to place, (which the learned Papists do not denie) they might have had *Altars*, although they had no standing Temples: That is, portable *Altars*, not of Stone, fixed to the walls of the Church (as our late Popish *Altars* be) of the which *B. Jewell* might very well make his former Question.

Now for that other *Flam*, That *Origen* and *Arnobius* should denie their having onely of *Heathenish*, but not of *Christian Altars*; although it were enough to stop the mouth of this *Ignor*, to set down the Testimonies of those great Worthies of the reformed Church, who (with *B. Jewell*) expound these two Fathers, of the having no *Altars* at all; as the *B. of Duresme*, & *Mornay*, *Desiderius Heraldis*, *Monsieur Monlin*, *Hospinian*, and others; yet because he thinks he hath gotten the Cowards advantage, to put us to the proove of the Negative, presuming onely upon the justice of the cause, I will undertake him upon these hard conditions.

For *Origen*; it is clear'd in a word, that he was not interrogated, and consequently that he never answered, concerning the *Heathen* or *Pagan Altars*. For *Celsus* his adversarie (what Countreyman soever he was) disguiseth himself as a *Jew* disputing against the *Christians* in all that discourse. And it were an Argument sitting as wise a *Rabbie* as our *D. Coal*, to prove the *Christians* to be

Augustin &
V. & N. Testa.
qu. 101.

Institut. lib. 6
c. 1.

Lib. 2. de Mis.
c. 1. p. 171.

Digress. l. 2.
digr. 4.

In his Answer
to the replique.

Controver. 10
De Orig. Al-

tar. p. 6. c. 34.

Μέγιστος
Ἰσχυρὸς
τῶν Ἰουδαίων
πρὸς τοὺς
ἑβραίους
πονοίας, &c
Orig. contra
Cels. l. 1. p. 4.

Atheists, because they had not (which they themselves abhorred to the death) *Pagan Altars*. But *Celsus* his objection is to the purpose & generall, that the *Christians* had amongst themselves a *quodam*, or *secret Token*, *donus xanovius*, of some invisible combination, that they erected no kinde of *Altars*, as all other *Seets* and *Professions* (not being *Atheists*) amongst the *Jews* and *Gentiles* did. And to this generall Objection the Answer was likewise generall (or very impertinent) that they had no *Altars* at all, but those immateriall *Altars* we spake of before, in the *Soules* and *Consciences* of holy men.

And *Arnobius* well weighed, comes to the same effect. For howbeit he had not to do with *Jews*, but with *Gentiles*, yet the Objection is in generall termes, not, that they erected no *Altar* for their *Gods* and *Sacrifices*, but that they built them no *Altar*, *enerationis ad officia*, to officiate upon in any kind of *divine worship*. And so *Desiderius Heraldus*, the best *Græck* extant upon that Book, delivers himself, That this may be understood *simply* and *absolutely*, without any relation to the *Pagan Altars*. Holding an opinion elsewhere, that simply and absolutely there were no *Altars* erected in the Church of God, before *Tertullians* time. But this will appeare yet more clearly by a place of *S. Cyrill*, which the L. B. of *Duresme* doth thorowly examine to this purpose. For *Julian* the *Apostata* had been a *P-Reader* of our Church, and knew the generall practice thereof, and that it had been in him a ridiculous thing to imagine, that the *Christians* should have any *Pagan Altars*.

Nay,

ἢ οὐδὲ ἴδω
ἐκὸς αὐτῶν,
οὐδὲ ἰσθῶν
οἱ Νουμάδες,
οὐδὲ Σῦρες οἱ
Ἀθεοί, Orig.
contra Cels.
l. 7. p. 384.

* Potest hoc
intelligi sim-
pliciter, quod
nulla haberet
simpliciter
Desid. Herald.
ad Arn. l. 6.
p. 342.

* Institut. l. 6.
c. 5. p. 464.

* Greg. Nazia.
Orot. 3. ad ver.
Julianum

Nay, the *wittie Prince* takes notice of it, that the very *Jewes* do *sacrifice*, and have an agreement in that particular with the *Pagans*, and yet concludes bitterly against us (as he conceives) *Offerre Sacra in Altari & sacrificare cavetis*, You *Christians* are most scrupulous in offering of any *Sacrifice* upon your *Altar*. And to this (as the Learned Bishop well observes.) *S. Cyrill* answers not one word: which had been prevarication before *God & man*, if the *Christians* had acknowledged in those dayes, any *Christian Sacrifice* upon a *materiall Altar*. And in *Minutius Felix*, (if it be well observ'd, and rightly read) there is as pregnant a testimonie as this of *S. Cyrill*. Some one had written of the *Christians* (for you must reade it *fabulatur*, not *fabulantur*) that a *Felon* punished for his offence, and that wofull wood of the *Crosse*, was all the Ceremonies of the *Christians*. Whereupon *Cacilius* the *Pagan* running descant, saith, that the *Anthour* had suited them to a hair, and built them *Altars* fit for such wretches, *ut id colant quod merentur*, making them to adore that *unluckie Tree*, which they had so well deserved. So far he goeth with his *Anthour*. But comming in the next Page, to charge the *Christians* himself, he moves this Question: Why do they keep such adoe to conceal, *quicquid illud colunt* (not *colimus*) that, what ever it be, they (the *Christians*, not we the *Pagans*) do really worship? *Cur nullas Aras habent?* What is the matter they have no *Altars*? Then further in the Book, when *Octavius* comes to make his *Repartee* to all this, he saith, *It is not*

¶ Et qui hominem summo supplicio pro facinore punitum, & Crucis ligna feralia, eorum Cere monias fabulantur, (as Wowerius, fabulatur, as Des-Heraldus reads it) congruentia perditis scelertisq; tribuunt Altaria, ut id colant quod merentur.

Minutius Fel. p. 20. juxta Wowerii edit.

¶ Infelici arbore suspedito, in 12. Tab.

¶ Putatis ante nos occultare quod colimus, si delubra & aras non habemus? Vtrujam ei suum minus ingratum est? Cui scilicet hisce sita bonis animus & putamens & sincera conscientia, p. 73.

with any desire to conceal the object of their worship, that they have no Altars: But that with them, the bottom of their heart supplies the Altar, and a good intention the hallowed Sacrifice. Where I observe two remarkable circumstances; First, *Gods truth* acknowledged by the *Father of Lyes*, the *Divell* himself, by the mouth of a *Pagan*, That the *Tree of the Crosse* was the *Altar of the Christians*: And then a joynt agreement of *Cacilius* and *Octavius*, the *Pagan*, and the *Christian*, That for the setting forth of that (what ever it be) that they, the *Christians*, then worshipped, they had no visible erected Altar. And I hope I have set before you more solid stufte then the *Quelque-chofes* of the poore *Doctour*, to nourish your consent to B. *Iewell* in this point, That in *Origen* and *Arnobius* his time, there were in the Church of God no materiall Altars. I will conclude with an observation, that hath much inclined me towards this Opinion; howbeit I do not finde it stood upon by any other, because peradventure it is but an Argument drawn from the *Rack*, and more passable in the *Civill Law*, then in *Schools* of *Divinitie*. Plinius Secundus, a very wittie and learned man, making strict enquire against the *Christians*, and desirous to know exactly, what they did in his Province of *Bithynia* at their private Meetings and Congregations, learn'd what he could from *Apostates* revolted from the *Faith* twentie yeares before, who before his face, sacrificed to the gods, and adored the Image of the *Emperour*. And having collected from them

Plinius Secundus
l. 10. ep. 97.
Compare with
this Epistle,
that of Tertul-
lian; Plinius
Secundus cum
provincia reg-
eret, damna-
tis quibusdam
Christianis,
quibusdā gra-
du pullis, &c.
Allegas præ-
ter obstinati-
onem non sa-
crificandi ni-
hil aliud se de
sacris eorum
comperisse,
Apolog. adver-
sus Gentes. And
Baronius is of
opinion, that
Plinie himself
doth take notice
in that Epistle
of the Christi-
ans receiving
the Sacrament
of the Eucha-
rist, Tom. 2.
ad annum 104
dist. 4.

the

the substance of all the *Christian Profession* in those dayes, put two yong *Christian Maids* upon the *Rack*, who in their *Confessions* agreed word for word with the former *Apostata's*. I finde in those *Extracts*, continuall meeting at their *Love-feasts*, (together with the which the *Communion* was usually administred in those dayes) untill all *Wakes* were put down by the *Emperour Trajan*; but I do not finde one syllable to fall either from the poore *Maids*, or the *Apostat's* themselves (who knew but too well what those things were) of the *Christian materiall Altar*.

And so much for *Bishop Jewells Negation*; now for *Bishop Woulbee's Affirmation* of *Altars* in the *Primitive Church*.

It is (saith he) most certain (as you found every thing to be which he said before) that the *Church* had *Altars*, both the name and the thing; and used both name and thing a long time together, before the birth of *Arnobius*. This is the ground he means to fight it out on. And in the leading up of his men, to make it good, he placeth, as *Captain* of the Squadron, a stout *Mauritanian*, to wit, *Tertullian*. And he hath reason for it. For if *Tertullian* make not the Charge upon *B. Jewell*, I am sure of it, none of the rest (of this Band) will hurt him. And if this *Leader* should chance to be overcome,

— in uno victa potestas

Romanumque deus; —

we shall make wash-work with the rest of his followers. The more probable authoritie that can be

* These were Sodalitates, Companies, or Colledges of Artisans, such as they have in London. Amongst whom there was a Fellowship, (as the Greek word signifies) and now and then Good-fellowship.

Vpon a motion made by *Plinie* for a Company of Iron-mon- gers or Armou- rers in *Nico- media*, *Tra- jan*, a warie Emperour, put down all these meetings; be- cause he call'd to minde, istas civitates ab e- iusmodi facti- onibus esse vexatas. See his Epistle. *Plin. l. 10.*

Ep. 43.

* Pag. 46.

J. Per. Arbinian Satyr. de Con- tene.

* Tertullianū
 probabilis
 citare videan-
 tur, *De Miss.*
l. 2. c. 1. p. 175
 * Stationes. 1.
 c. Jejunia, La-
 cerda, Publici
 Ecclesie ge-
 neralis; cō-
 vētus, quibus
 pii omnes ju-
 bebantur sta-
 re in Ecclesia
 diutius, & cō-
 parere coram
 Domino ad
 actiones sa-
 cras, *Fr. Iun.*
in hunc locum
 Amilia Ro-
 māna tractum
 & usurparum
 vocabulum.
 Nunc ad Ba-
 silicas, nūc ad
 Martyria stā-
 tes, & attenti
 precabantur,
 præcipue die
 Dominico,
 Beag. Roeman.
in Tertullian.
l. 2. ad uxor.
 * Annon a-
 pertē de sacra
 Mensa loqui-
 tur: *Mormaus*
ubi supra.

* Quilibet editor locus. Qui in publico aliquid dicere volebant, semper ex edito lo-
 co, quasi suggestu vel tribunali, renunciabant. Ut cespiti in tribunali in castris. So
 bequid; in Lucian, in Alexan. Abunotichite, scilicet any high place: For such a comparison
 would not have been suffered to clamber up an Altar. So that high stone, that Apolloni-
 us stood upon when he cried, Καλός, ἔτι παρ' αὐτοῦ, of him that stab'd Domitian; Philostratus
 in vita Apollon. Salmasius in lib. de Pallio, p. 396. Locus plenus editi quæ. *Varo de re*
Rustica l. 1. c. 54. As Rocks that seem higher then the Sea: Saxa vocant Itali medis
 quæ in fluctibus Aras, & *Enclid.* 1. *Fr. Iun.*

be produced; (as the Lord^s Plessie doth acknow-
 ledge) is this of *Tertullian* in his *Book of Prayer*.
Will not thy Fast or Publick meeting prove the more
solemn, if withall thou celebrate the same at the Altar
of God? That noble^d Lord (because of the menti-
 on made of the *Eucharist* in the words before)
 conceives it a clear case, that, by this *Ara Dei*,
 in his *African* and affected stile, he means plain-
 ly, the *Lords Table*. I will adde some reason for
 this opinion. * *Ara* in *Tertullian* doth not signi-
 fican *Altar*, but any *hillock* or *advantage of ground*,
 or *Stall* or *Table* to stand upon; as appeares plain-
 ly by that in his *Book De Pallio*; *Soleo de qualibet*
marginē vel ara medicinas moribus dicere; I am
 wont (saith the *Mantle*, alluding to the fashion
 of the *Stoicks*) to prescribe Medicine to the
 maners of men, upon every *brink*, *hillock*, or *fall*
 that is presented unto me. Because therefore the
Lords Table, upon which the *Sacrament* was ad-
 ministrēd, was in a kinde of *height*, *rising* and
elevation from the Pavement of the Church, he
 calls it, *Ara Dei*; not that *Altar*, but that *Ri-*
sing, or *Table* of Almighty God. And when
 these two places are well understood and compa-
 red together, and notice also taken that the word
 is not other wise used by *Tertullian* in any place
 but this one, I shall not be afraid to submit the

interpretation

interpretation to any learned Reader. Secondly, *Tertullian*, of all the Fathers, doth most allude in expressions to the fashion of the *Gentiles*. Their fashion (as we touch'd heretofore) was of every *Sacrifice* they made, to give a *portion* or *share* to their especiall favourites. ⁴ *Vt re divinâ factâ* *meum prandeat*, saith *Plautus*, That *Sacrifice* being done, he might come and dine with me. And so saith the ^e Poet,

d Plautus in
Amphitruo. Act. 1.
3. Scen. 3.

^e *Theocris*
Bucol.

— *ὅς τὸ δῖ δδρας*

Ταῖς Νύμφαις, Μορτῶνι καὶ ὃν χρίας ἀντίσπρουδον.

When you next sacrifice to the Nymphs, forget not to send a good piece of flesh to your friend Morlon. Because therefore in *Tertullians* time, they did not (as we now do) eat the consecrated bread upon the place, but (as it here followeth in the next word) *accipere & reservare*, reserve it and carry it home with them, as the *Heathens* did their *répou*, or *protion* (as ^t *Theophrastus* calls it) from the *Altars* into their houses; *Tertullian* alluding to these *Reservations* from the *heathen Altars*, doth call the *Communion-Table*, *ARA DEI*, Gods *Altar*. Lastly, *Tertullian*, by naming his *Sacrifice* immediately before, *Sacrificium Orationis*, to be but the *Sacrifice* of *Prayer*, doth clearly interpret what he means by his *Altar*, to wit, a *Metaphoricall* and *improper Altar*; as we shewed abundantly heretofore. I will adde hereunto for a parting-blow, that *Desiderius Heraldus*, as strict an examiner of *Tertullian*, as any we have this day in Print, was so little moved with this Authority, that howbeit he grants *Altars* to have

f xpi dano
plag.

g Digress. l. 2.
 Digr. 4 For
 when he had
 shewed the o-
 ther place, Aris
 Dei was to be
 read, Charis
 Dei; yet he
 saith, After-
 ward, that is,
 after Tertul-
 lian's time, Al-
 tars came to
 the Church:

Where he is to
 be read, Postea
 autem (not as
 it is falsely
 printed, Postea
 ante (cum Al-
 taria in Eccle-
 siis constitui
 ceperunt,
 Aris etiam
 atq; Altari-
 bus supplices
 accidebant

P. 271.

h P. 47 And
 Θυσιαστήριον
 τῷ Θεῷ Gods
 Altar, as Ter-
 tullian and S.
 Cyprian did
 after call it,
 ad Tarfens.
 i Basilium item
 ex Bellarmino.
 Rivet. Cath.
 Oribed. tom.
 2. p. 516.

k Depravati-
 ons, p. 282.

l In locum.

m In locum.

n L. 3. de Miss. c. 1. o Digress. l. 2. digr. 4. p Ad aram Desada. q Observ. l. 1. serv. 222

have been in the Church in Nazianzen's time, yet doth he clearely affirme they were brought in after Tertullian's time. I could adde a fourth exposition of these words, made by a most Learned and Iudicious Divine, one D. Coal, That ^h Tertullian by an Altar in this place means as Ignatius doth in the Epistle ad Trallenses, that is, an old woman; But that I am afraid you would take it to be, not a Tale of an old Wife, but an old Wife's Tale.

Being therefore rid of this Captain-authority the rest will quickly vanish of themselves. And that *Geniculatio ad Aras*, which the Doctour quotes out of Tertullian, *De Pœnitentia*, is a Testimony that never was in the Book at all. *Adgeniculari Aris Dei*, to kneel to the Altars of God, was there once, I confesse, and much made of by ^l Bellarmine and ^k Pere Cotton: But is now like a Coward got out of the Book, and runne away: The true reading being *Adgeniculari CHARIS Dei*, To kneel to Gods Favourites, the Saints and Priests, to intercede for them. A likelier matter, a great deal, in men that did penance, then to be kneeling at the Altars of God, which in those dayes they durst not approach by a great distance, untill they had undergone all that was enjoyn'd them. And this Criticisme is none of ours originally, but Pamelius his, corresponding with the M. S. in the Vatican Library, but approved by ^l La Cerda, ^m Junius, ⁿ Du Plessy, ^o Heraldus, ^p Salmasius, ^q Albaspinus and all men else, beside this poore Doctour.

As

As I was writing of this, I was shewed a *Latine Determination*, that goeth from hand to hand, well-languaged, but of poore stoffe & substance (God he knoweth) ayming to prove, that look what Ceremonies were used about the *Altar* before the Reformation, *vi & virtute Catholica consuetudinis*, by power and force of any generall Custom, though passed over in the deep silence by our *Liturgie*, are notwithstanding commanded, as by a kinde of *implicite Precept*, even vnto us that live under the discipline of the *English Liturgie*. Which is a doctrine so contrarie, not onely to that Chapter in our *Liturgie*, *Of Ceremonies, why some be abolished and some retained* but even to the *Act of Parliament*, that appropriates the addition of any more Ceremonies of that nature, then be prescribed in our *Book*, unto the person of the *King himself*; that I cannot believe, that any *Divine* should publish the same, otherwise then in a Merriment. The same Writing doth except against this new reading of this place in *Tertullian*, *Charis Dei adgeniculari*, (embrac'd, as I said before, by all learned men of both Religions) because it is not said *Charis Deo*, as he thinks all the *Africans*, *Cyprian*, *S. Austin*, and the like, would say; and because doers of penance, though they might not at the first (as *Pamelius* objects) yet might well at the last, when they came for their *Absolutions*, approach the *Altars*. Wherein this pocket-Author is very wide in both his Criticisms. For why should not *Tertullian* say as well *Charis Dei*, as *Aris Dei adgeniculari*, which he himself would make him speak?

Book of Com.
Prayer, of Ce-
remones.
1 Elif. c. 2.

As Chara
cognatio, Ter-
tullian. de Idol.
c. 10. Chari di-
cuntur liberi,
Turneb. Adv-
sar. l. 18. c. 14.
Chari 297
ἄσχετον libe-
ri, Iun. in Ter-
tull. de Idol.
p. 105.

Menachm.
Ag. 1. Sc. 1.
Charis meis,
i. e. liberis me-
is, qui sunt no-
bis charissimi,
Lambin. p. 419
Chari dicun-
tur liberi,
Taubm. p. 598.
Divin. Insti-
tut. l. 6. c. 12.
Biblioth. Patr.
20, 9. p. 226.
Appellatio-
ne Charorum
interdum Li-
beri intelli-
guntur, more
Græcorum,
qui liberos
φύλατα ap-
pellant, Lam-
bin. in Me-
nachm. Ag. 1.
Sc. 1.

Nec amissio-
nibus Charif-
simorum, Ter-
tull. lib. de Pa-
tientia, c. 14.
Which S. Cyprian, his Scholar, calls, Amissionem Charorum, lib. de Patientia, c. 9.
* Volo ut Impatientia fit in secundo Casu, vividiore & acriore sententia, La Cerda in
locum, Sic Affines cupiditatisprehendemur, Tertull. lib. de Patient. c. 7.

But that he knoweth not what *Chari* signifieth in this place. The word is here a *substantive*, and signifieth *Children*: as *Peniculus* in *Plautus*;
Domus domitus fui usque cum charis meis.

I have been hampered all this while at home with my poore *Children*. And so *Lactantius* calls the *Widow* and the *Orphans*, *Charos Dei*, Gods peculiar *Children*. And this in imitation of the *Greeks*, who call their *Children* τέφλατα, Yea, we have both these expressions in the *Africane* writers, speaking of *Iobs* loss of his children. And that the *Africane* Fathers also use it in the *second*, not in the *third* Case (as the *Determinator* would have it) appears by *La Cerda* upon that of *Tertullian*, *Lib. de Patient*, c. 9. *Quis omnino impatientia natus, &c.* And so the doers of *Penance* in this place are said, *Adgeniculari charis Dei*, to kneel before Gods peculiar *Children*. And as much more is the man deceiv'd in his other conjecture, That this *Adgeniculation* was before the *Altar*, when they came for *Absolution*. God knoweth, few liv'd in *Tertullians* time to come for *absolution*, the *Penances* for slender faults were of so long *Continuance*. But whereas there were foure severall degrees of publick *Penance* in those severer times, call'd in Latine *Fletus*, *Ad-
ditio*, *Substratio*, *Consistentia*, *Weeping* before the *Porch*, *Hearing* in the *Porch*, *Lying* all along on the *Church Pavement*, not far from the *Porch*, in expectation of the *Bishops* prayers and blessing, and
Standing

Standing with the people within the Church to partake of their Orisons, but not of the holy Sacrament: this Adgeniculation was in the first and not in the last degree; and to procure the Priests to enjoyne, and not to dissolve their penance, as * learned men observe. And the words that follow in Tertullian, do prove clearly that this was not the last act, and done to the Priest alone, *ad absolutionem obtinendam*, to obtain absolution: *Omnibus fratribus legationes deprecationis injungere*, to enjoin all the Brethren, an embassie of prayers and intercession in their behalfs: That is, to God, not to the Priests; and that in the *αποκλάνουσι*, or first degree of penance, as S. ^a Basil teacheth us clearly in his Commentary upon the 32. Psalm. And this is enough, if not too much, to wash away this weak conjecture, oppos'd by all learned men, that have lived since Pamelius his time. And so much for Tertullian.

Irenæus, l. 4. c. 20. is a peaceable man, and fights against none of our side: Making (by a continued Allegory taken from Deuter. 33. 9. all to be Priests serving at the Altar, who are willing to forsake all and follow Christ. ^b Omnis justus, Every sanctified man (as we quoted before) that makes himself a lively, holy, and well-pleasing Sacrifice, offering Almshouses & the Calves of his lips to Almighty God is a Priest serving at Irenæus his Altar. *Sacerdos scitus fuit David*, (saith he) David in this kinde was a proper Priest. And so is this man, *scitus scriptor*, a very proper Writer, to bring in this place of Irenæus for a proper Altar. S. Cyprian, l. 1. c. 7.

* See it handled of purpose by Albasps. Obs. l. 2. Observat. 22. 60 in sequentib. by Pamelius on this place: by Desid. Heraldus at large, Dign. l. 2.

Dign. 4.

^a Ητοιμα μετὰ κλάουσιν, διὰ τὴν ἀδελφῶν συγκατασίαν πρὸς τὴν ἱερίαν. And so Eusar. ad 9. Iliad. defines a prayer to be πρὸς τὴν πρὸς θεὸν ἐδωρτα-
τον.

^b So doth Nicolaus Galafus epitomize this Chapter, Omnes justos Sacerdotali habere ordinem. Item ab illo editum, p. 245.

^c Reperire autem non potui quem Scripturæ locum citet, *Pamelius* & *Goulart*.

^d Pag 191.

^e As *Pamelius* himself, in his Notes, in librum *De unitate Ecclesiæ*, referres it.

^f Annot. in librum *Cypri. de unitate Ecclesiæ*, p. 305.

^g Nec sacræ institutionis, & functionis, in Levitica præfiguratur, debitam habuisse rationem, *Goulart*.

^h An old Canon renewed, Concil. Chalced. Can. 3.

Exceptis tutelis miserabilium personarum, & legitimis, ad quas per leges compelli possent, *Goulart*. Habetur in Codice Ecclesiæ universæ, Can. 180.

Συνῆδον ᾧ ὁ
τῆς ἀνακειμένης
πρὸς δεξιὰς ἀ-
βραχίαν δὲ τῷ
ἐξωθεν ἐχθρῶν
ἐπιπαραστροφῶν
ἀπαλλάχθαι,
Leo Imp. Novell.
Constitutus. 68.

ad *Epictetum*, expounds himself clearly what hee means by an *Altar*, to wit, *Stipes*, *Oblationes*, *Lucras* the *Contributions*, *Offerings*, and all *Advantages* be-
longing to the mans *Bishoprick*, whom they had
suspended. Inrerlarding all this passage with al-
lusions to Texts in *Exodus*, *Deuteronomie*, and *Le-
uiticus* (quoting one which ^c *Pamelius* knoweth
not where to finde) de *Sacerdotum Altari Iehovæ
intervientium officio*, touching the dutis of Priests
attending the *Lords Altar*, saith ^d *Goulartius*. For
that famous place out of the eighth Epistle,
[*There is one God, and one Church, and one Chair,
founded upon Peter by the words of Christ. Other
Altar, or other Priesthood, beside that one Altar, and
that one Priesthood, cannot be erected.*] you know
how all the ^e *Pontificians* interpret. And I hope
you would not have the *Popedome* it self settled and
erected in every *Parish-Church* of *England*. But if
you will expound it with the learned *Protestants*;
then you must know, that by the *Altar* and *Priest-
hood* in this place, he means *Summam Evangelij*,
the substance of the Gospel delivered by *Christ* and
his *Apostles*, inviting all *Christians* to the participa-
tion of *Christs* death and the efficacy thereof, that they
may be collected together and united in him, saith
learned ^f *Goulartius*. Lastly, for that place in his
ninth Epistle; it is a clear case, that by *Altar* he
means there, ministeriall functions and offices, and
that with a plain and literall allusion to the Tribe
of *Levi* under the ^g Law. *S. Cyprian* was angry
with one *Geminus Victor*, for making (against the
^h *Canon*) one *Faustinus* a Priest, Overseer of his
Will,

Will, and by that means withdrawing of him from his *Calling* and *Ministry*. And enlarging of himself in that Discourse, how carefull God had been in providing *Tithes* and *Oblations* for the *Priest* under the *Law*, giving him no *Lands* and *Husbandries* amongst the other Tribes, *ut in nullâ re avocaretur*, that he might have no occasion to be withdrawn from the *Altar*: he aggravates the offence of those *Testatours*, that by making *Church-men*, *Executours* and *Overseers* of their last Wills, *ab altari Sacerdotes & Ministros volunt avocare*, will needs withdraw Ministers from their Ecclesiastical functions, with no lesse offence, then if, under the *Law*, they had withdrawn the *Priests* from the holy *Altar*. So that this place takes my *Doctour* a little by the Nose, that *cannot endure to be a looker on, and a dull* i Pag. 10.
Speciatour, confined onely to his Ministeriall meditations: but hath not one syllable that crosseth the assertion of B. Jewell, That as yet there was not erected in the Church any *materiall Altars*. S. Cyprian doth allude in every one of these three passages, and the *Doctour* illude and abuse his Readers, *figure-casting* them in this sort, as if he had been to deal with some *ill Spirits*, and not daring to cite his Authours at large, *Nè deberet risum*, lest children should hoot at him with Jeeres and Laughters.

But to go higher yet (*ut lapsu graviore ruat*) he k Pag. 46.
 tells us, that *Ignatius useth it in no lesse then three of his Epistles*. What it man? If you mean the name, *Ignatius* useth it in five or sixe of his *Epistles* at the least, if the thing, that is, a proper and *materiall Altar*, he useth it not in any of these *three* insisted on
 by

1 Locum hunc
supposititium
esse, luce cla-
rius meridi-
ana est, Exer-
cit. in Epist. ad
Magn. Then in
the Margent,
he notes them
to be excerpted
out of the Con-
stitutions of
Clement. l. 2.
c. 50, 60, 62.

Although this
later part doth
not so clearly
appeare unto
me.

in Exercit. in
Epist. ad Eph.
p. 237.

in Ep. ad Trallef
o ou dei

γυναικες
το θυσιαση-
ριον εισερχε-
σαι, Conc.

Laod. Can. 44.

Μη ξεσω τινη

της απαν-
των εν λαοις

ταυταις εν τω

ειδον ισχυ

εισιναι θυσια-
σηριον,

Concil. q. in

Trall. Can. 69.

p Et de conti-

nentia vidua-

rum locum

intelligit Ba-

ronius, Annal.

Tom. 2. ad annum

1061 dist. 30.

q Clement. Const. d. 3. c. 6.

Genebrardus in eundem

by you. The place in the Epistle to the *Magnesiums* (besides that *Vedelius* conceives it to be a suppo-
sititious fragment, taken out of the Constitutions
of *Clement*) the man brings in undoubtedly to
make sport; Runne all of you like one man, to the
Temple of God, as to one Altar, εν τω ιερο του κυριου, to
one Iesus Christ; Or to translate it in plaine
English, to one Iesus Christ, as to one Altar. And
this one Altar we all acknowledge to be in the
Church. In his next place to the *Philadelphians*,
he doth expresse himself to mean by Altar,
βουλευθωσιν, & εκκλησιαν, the Counsell of the Saints
and Church in generall (as we said before) and
not any materiall Altar; as *Vedelius* proves
at large. For should *Ignatius* mean by the like
speeches, a materiall Altar, when he saith, that if
any man be not εν τω θυσιασηριω, within the Al-
tar, he is deprived of the Bread of God, what should
become of women and the Laity, that by an ex-
presse Canon of a generall Council, are prohibi-
ted from coming within the materiall Altar? By
Altar therefore in these passages, he must under-
stand the bosome of the Church. For that place in
the Epistle to them of *Tarsus*; I pity the pooreman,
if he be indeed (as they say he is) married to a
Widow. Sure I am, he never read the passage, but
some knavish Scholar exscrib'd it for him, to make
sport withall. The words are these, Honour
the Widowes, τας ος συμφορντι, that uphold their Cha-
stity (as *Vedelius* translates it) and Reputation, as
the Altars of God. But *Genebrard* himself con-

fesseth,

feeth, that this is a patch taken out of *Clemens* his Constitutions. And were these any vendible commodities amongst good Scholars, that Passage would make more for the *Doctour* a thousand times, then all he hath produced. *Let her know* (saith he) ὅτι θυσιαστήριον ἔστι Θεῷ, that she is Gods Altar, and set her down in her house; ὅδε γὰρ ποτε θυσιαστήριον τῷ Θεῷ περιέβη, for the Altar of God never useth to run or gad about. And well said, most Metaphoricall *Clemens*! Here's an Altar indeed! An Altar becomes much better the upper end of his Table, then the upper end of his Church: though not out of love with the upper end in that place also. And yet men sometimes make use of these Altars, if they be richly set out.

Optima summi
Iam via processus vetula fortuna Beata.

A yong Scholar that was reading *Callimachus* his Hymn of *Apollo*, concerning the famous horn-Altar built at *Delos*, hearing me and a neighbour-Minister of mine somewhat pleasant about this *Widow-Altar*, and other fond passages in those foisted Constitutions of *Clemens*, brought me the next morning this allusion between the passage in his Authour, and that in mine;

Ἀρτίμυς ἀγροδοῦσα καρήματα σιωπῇ δ' ἀγῶν
Κυδιδίδων φορέσκει, δ' ἐπ' ἄλκις βαμύον Ἀπόλλων.

That is,
Carbo alleging *Fathers* for his gronnd,
No Altar there, but a chaste Widow found;
Which yet not unbecame his new device
Of Widow-Altar without Sacrifice.

Y

From

Lucena
Satyr.

Callimach
Hymn in Apol

ἐν τῇ κοίλῃ
δὲ σώματος, καὶ
τῇ τῆς κοίτης
δὲ σώματος, Plu-
taro. de soler-
tia Animal. p.
982.

11 Ἐν τοῖς
ἐπτά τοῖς
μέτοισι δὲ μα-
σιν, Ibid.

12 See the Mag-
deburgenses,
that makemany
exceptions a-
gainst them,
Centur. 1. p.
544.

13 Ἐπιτῇ δευ-
τέρᾳ, Confecta
quædam, Dio-
nysius Exig. &
Hervetum.

14 Imò cum
adhuc super-
stes Dominus
munus prædi-
cationis obiret
ex hisque da-
bantur, unà
cum suis, victū
capere confue-
verat. Iudas
enim habens
locales, &c.
Ad Apostolo-
rum postea
pedes Creden-
tes oblationem
faciebant, Ba-
ron. Ann. rom.
1. p. 513. Et
hinc locum
citatur Binius,
ad hos Canones

From this chaste Widow may his kinde such aid,
As Phœbus Altar did from that chaste Maid;
Who with her Bow that crooked matter brought,
Which he at Delos to an Altar wrought.
That Virgins horns lay jointlesse, smooth, and sheene;
Such those our Widows plaine have sometimes been
Yet was that wonder of the World I wis;
We make no wonder in the World of this.

For the 3 Canons of the Apostles (to say nothing
how all good Scholars esteem these Canons but
as so many Pot-guns) he that shall reade what was
and what is presented on these Altars for the
maintenance of the Bishop and all his Clergie (the
Tenth being then due, but not then established)
as Honey, Milk, strong Drink, Sweet-meats, Fowl,
Flesh, Roots, Grapes, Eares of Corn, Oil, Frankin-
cense, and Fruits of the Season, will conceive them to
be rather so many Pantries, Larders, or Store-
houses, then consecrated Altars. And indeed they
were such, as are call'd in the Greek Liturgies,
ἀποδοτῆς, or Oblation-Tables: which no learned man
but knoweth to be *Vrensils* quite differing from
the holy Altar; however called Altars by these
Canons, by a manifest allusion to the *Altars* of
Oblation among the Jews. And as *Baronius*
himself implieth, *Iudas* his Bagge, and the Apo-
stles feet (from whence these Oblations had their
raise and beginning) may with as good reason, as
these Tables, be termed Altars. Of his place,
above all indeed, of *Hebr. 13. 10.* we have spoken
indeed but too much already. Lastly, I have
perused reverend *B. Jewell, Artic. 13. Divis. 6.*

more

and

and do finde, that there he cites many Fathers that mention but one *Altar* in one *Church*, and that placed in the *midst* of the *Congregation*; (which this *Doctour* doth not observe) and that (he thinks) this *unitie* of *Altar* was kept in the *Church of God* untill the *Councell of Antisiodorum*: But I cannot finde, with all my perusal, one word in him, why it should not be properly call'd a *Table*, and not an *Altar*. But perusing withall the *third Article*, and *26. Division*, I finde he declares himself in those words, with which I will conclude this *Chapter*, and withall (if it please the *Doctour*) the whole *Controversie*. And notwithstanding it were a *Table*, yet was it also called an *Altar*: not for that it was so indeed, but onely by allusion to the *Altars* of the old *Law*. And so *Irenæus* calleth *Christ*, and *Origen* our *Heart*, our *Altar*: Not that either *Christ* or our *Hearts* be *Altars* indeed, but onely by a metaphor or a manner of speech. Such were the *Altars* which were used by the old *Fathers* immediately after the *Apostles* time. And this is all that the *Letter* desires the *Reader* to know and observe.

EY

CHAF

CHAP. VI.

Of Extravagancies. Misquotation. Book of Fast. Chappells and Cathedrals. The Fact of taking down Altars. Altars in the old Liturgie. Children of this Church and Common-Weal. The name of the Lords Table. Ovall Table. Pleasing the people.

THe last Chapter contained the *Sixth* (as the *Canonists* term it,) this, the *Extravagant*, or *Wild-goose-chase* of this second Section. Wherein the *Doctor* diverts his fury, from the *King*, the *Counsell*, the *Parliament*, and *B. Jewell*, upon the *Writer* of the *Letter* again; but all upon a *high-Germane* or pickt *Quarells*, not worth two rushes a piece.

First, he chargeth the *Writer* with lending *lame Giles* a pair of *Crutches* to walk upon, and some *Arrows* to shoot at the *Altars*, and the *Bowing* to the blessed Name of *I E S U S*. Who this *Claudian Gellius*, or *Lame Giles* should be, I cannot guess;

a *Querelles*
& *Aliments*.

b *Page. 21.*

guelle; nor is this *Cripple* known by any in our Neighbourhood. He may be much older then the *c Letter but now sought after*. And this Doctour *c Pag. 41* may halt before his *Cripple*, when he talks of *Canons* 1471; and again, outrunne a *Constable*, when he denies the *Canons* of 1571, *pag. 18.* to require *joynd Tables* for the *Communion*. *Pag. 15.* you say; because you saw it in *Latine*: *Pag. 18.* they say; because they saw it in *English*. And you may see it, when you please, the easier, because printed by *John Day*. In the mean time, the world may see your wisdom, to trouble the *Presse* with such impertinent *Follies*.

Secondly, *d* he taxeth the *Writer* with seeming *d Pag. 24.* to cast a scorn on them, by whose direction the Book of the *Faustin* 1^o of the King was drawn up and published; as if it were a Novelty or singular device of theirs, to call the *Latter* part of divine Service by the name of *Second Service*: Which the *Discourser* sighteth. Surely this is a fierce hunting-Dog!

e In somnis leporis vestigia latrat. *e Petron: Arbit in Satyric.*
He hath dream't of some Hare, and now barks after her. Unless (peradventure) all this noise be but to get a bit from his Masters, *f ex consuetudine magis quam ex ferocitate*; of a *Custom* he hath got to be rewarded in this kinde, not that he is any way provoked by the *Writer* of the *Letter*. For the *Writer* speaks not one word against this *Partition* of the *Service* in the *Book of Fast*: But the *Vicar* applying the same in his discourse (as it seems) to the *Book of Common Prayer*, and some of his Neighbours boggling thereat, the *Writer* ex-
f Seneca, lib. 2. de Ira.
cuseth

useth it, as done in imitation of that grave and pious *Book*, (which never intended to give *Rubricks* to the publick *Liturgie*) and nor (as might be conceived) of the two *Masses* used of old, that of the *Catechumeni*, and that of the *Faithfull*, a *Partition*, & deserted long ago by the Church of *Rome* it self, as of no further use in these parts of the world, wholly converted to *Christianity*. But *D. Coal* being conjured into the Circle of this *Parenthesis*, knowes not how to get out againe; but *about he goes, and about he goes*, from one absurditie to another.

For first, the *Order of Morning Prayer* is not (as this man supposeth) nor ever was, the whole *Morning Prayer*, but a little fragment thereof, call'd the *order of Mattins*, in the *Primar* of *h Sarum*, as also in *K. Henry* the Eighths *Primar*, (which was in use under *K. Edward* for a long time) as also in the first *Liturgie* set forth by *K. Edward* himself. Besides these *Mattins* or *Order of Morning Prayer*, there were of old, *Lauds*, *Primes*, *Houres*, *Collects*, *Letanies*, *Suffrages*, and sometimes *Dirges* and *Commendations*. Some whereof are still retained in our *Morning Service*. So that if we should make one *Service* of the *Mattins*, we must make another of the *Collects*, a third of the *Letany*, and our *Communion* shalbe, at the soonest, our *fourth*, and by no means our *Second Service*.

Besides that, according to this new Reeking, we shall have (that which I will be bold to say, no *Liturgie*, *Greek* or *Latine*, can shew this day) an entire *Service* without a *Prayer* for the *King*

g Mutatis re-
bas, necesse
iuit mutare
Ceremonias.
Quia jam Ca-
techumeni de-
esse incipie-
bant, & hodie
nulli sunt.
Quod si sint
(ut existeret
possint) Ju-
daeis ad nos
transcuntibus
& Turcis,
quid attinet
propter paucos
veterem repe-
tere morem?
B. Rhenanus of
S. Gregories
changing of
Geladius his
Liturgie, Pref.
ad Liturg.
Cbrysti.
h A Primar of
Salisbury Use,
printed 1544.
i A Primar set
forth by the
King, 1545.
k K. Edwards
Injunct. In-
junct. 34.
l Fol. 121. And
so in his In-
junct. Injunct.
23.
m See the two
Primars.

King or Bishop, which in our own Liturgie come in after, Thus endeth the order of Morning Prayer,

Thirdly, The ^a Act of Parliament calls it *Service*, not *Services*; and the ^o Contents of our *Liturgie* (which is our *Rubrick* confirmed) followeth the old distinction in K. Henry's *Prime*. 9. Order for Morning Prayer; 10 the *Letanie*; 11 the *Collects*, *Epistles* and *Gospells*; and 12 the *holy Communion*. And therefore it was a bold part in a Countrey-Vicar, to make thereof any other Partition. And the *Writer of the Letter* shewed (in my Opinion) more good will, then good skill, in excusing his New-fanglednesse.

Lastly, the true and legall division of our *Service* into the *Common Prayer*, and the *Communion*, or *Administration of the Sacrament*; the one to be officiated in the *Reading-pew*, and the other at the *holy Table* conveniently disposed for that purpose as it is the more justifiable, so is it indeed the ancient Appellation. I will not undertake to make good the *Antiquitie* of S. Peters *Liturgie*: but I do finde that this part of *Divine Service* is there called $\epsilon\upsilon\chi\alpha\rho\iota\sigma\mu\acute{o}\varsigma$, and translated by S. Andreas, *Communion*. And in S. Ambrose his *Liturgie*, which all the world knows to be very ancient, it is call'd, *Communicatio*, the Administring of the *Communion*; and by other names in other *Liturgies*; but no where by that of *Second Service*. And for our own *Divines*; Archbishop *Whitgift*, being put unto it by a fierce and a learned adversary, reckons up all the parts and parcells of our *Liturgie* and call's this last of all, the *Administration of the Sacrament*.

n 1^o *Elise. 2.*
o Contents of
the Book of
Common
Prayer.

$\rho\epsilon\iota\tau\alpha\ \lambda\epsilon\gamma\epsilon\iota$
 $\kappa\alpha\iota\ \sigma\omega\mu\iota\chi\acute{o}\nu$, i e
Deinde legit
Cōmunionem
Orationem
quæ ad sacram
Eucharistiæ
participatio-
nem populum
præparat. A
Sancto Andrea
Bibl. V. Patrum
Tom. 2. p. 123.
q Sic & in Am-
brosiano, ubi
additur, &
Communica-
tio, A Sancto
Andrea ibid.
r As $\epsilon\upsilon\chi\alpha\rho\iota\sigma\mu\acute{o}\varsigma$
The
thanksgiving-
part, S. Marc.
Liturg. Bib-
lioth. V. Patrum
tom. 2. p. 32.
 $\tau\rho\alpha\pi\acute{\iota}\zeta\epsilon\sigma\iota\varsigma$,
The Office
done upon the
Table, by Dio-
nysius.
[Answer to the
Admonition,
p. 151.]

ment. And M. Hooker speaking of that Case, which this man triflingly toucheth by and by after, to wit, when there is no Communion, and yet some Prayers to be said at the holy Table, doth not say (as this poore soul would imply) that these Prayers make a Second Service, but that they were devised at first for the Communion, and that that is the true cause, why they are at the Table of the Lord (not alwayes neither, but) commonly read. So that those Directours of the Book of Fast, had (no doubt) their particular reason for the particular Division of those pious Devotions (which none but a slight man would offer to slight;) but never dream't (I dare swear for them) to impose upon the publick Liturgie of the Church, any other then the ancient and Legall Partitions and Appellations.

And again, before he comes out of his Circle, he is resolv'd to conjure up such a Doctrine, as might (if any were so simple as to believe him) turn not a few Parsons and Vicars out of their Benefices in a short time: By encouraging of them (in a Book printed with Licence) to set up a Consistory in the mid'st of Divine Service, to examine the worthinesse of all Communicants. And upon what ground think you? Because the Communicants (that due provision may be made of Bread and Wine, and other Necessaries for that holy mysterie) are requir'd to signifie "their names unto the Curate over night, or before the beginning of Morning Prayer, or at the least immediately after. After what? Clearly, saith he, after all the Morning Prayer, and before the Communion, that

τ M. Hookers
Eccles. Polir.
l. 5. dist. 30. p.
248.

¶ Pag. 25.

that the *Curate* may hold a *privie Session* in the midst of *divine Service*, and impanell a *Jury* of the Congregation, to know whether they be offended against the partie. Clearly say all (x) other men (and his own *Latin* translation to boot) *post principium matutinarum precum*, immediatly after the beginning of *morning Prayer*, that there may be allotted some space of time to make *provision* according to the number of the *Communicants*. And this is the true meaning of that *first Rubrick*, that hath no reference at all to the *three* subsequent. The *second* requires the *Curate* to admonish all (y) *open & notorious* evill livers of those, that is, those *intender* to receive the *Sacrament*, so to amend their lives, that the Congregation may thereby be satisfied. Which were a thing ridiculously prescribed, to be done in such a place, or in so short a time, but is intended to be performed by the *Curate* (*private Confession* being not in use) upon (z) *private conference* with the parties. The *third* directs the *Curate* how to deal with those that he *perceiveth* (by *intimation* given and *direction* return'd from his *Ordinary*, as the (a) *Canon* interprets it) to continue in *unrepented hatred and malice*. These (having the *direction* of his *Ordinary*) he may abstain or keep back from receiving the *Sacrament*, and that (as we know by experience) in an *Instant*, without *chopping* or dividing the *divine Service*. Otherwise, it is a thing unreasonable, and altogether illegall, that a *Christian* man, laying open claim to his right in the *Sacrament*, should by the great discretion of a *Curate* be debarr'd from it. I would

Z

be

o mld (4)

mld mld

mld mld

mld mld

(x) Vel im-

mediate post

principium

matutinarum

precum, Latin

Liturgie.

So to a word,

Doftrina &

Politia Eede-

sie Anglic.

p. 221.

(y) They

must be no-

torious and

known.

Answer to the

Adm. p. 102.

(z) Let him

communicate

with him pri-

vely at conve-

nient leisure.

The Order of

the Communi-

on 1548. p. 6.

(a) Canon 27,

compared with

Can. 26, and

comp. with

Can. 26, and

Can. 26, and

Can. 26, and

Can. 26, and

Can. 26, and

Can. 26, and

Can. 26, and

Can. 26, and

(b) Cum enim quilibet Christianus ex hoc ipso quod est baptizatus, sit admissus ad Dominicam mensam, non potest jus suum ei tolli, nisi pro aliqua causa manifesta. *Aquin. Summ. p. 3. q. 60. art. 6.* Ita quilibet Christianus habet jus in perceptione Eucharistiae, nisi illud per peccatum mortale amittat. Vnde cum in facie Ecclesiae non confiteri talem amississe jus suum non debet ei in facie Ecclesiae denegari — aliàs daretur facultas malis sacerdotibus, pro suo libito, punire hanc poenā quos vellent. *Lindwood l. 3. de celebrat. Mis. fol. 128.*

(c) Gratianus part. 3. de Consecrat. p. 2. fol. 437. (d) Bibliorb. V. Patr. Tom. 2. pag. 46. (e) Ibid. p. 72. (f) B. Bloib. V. P. Tom. 6. p. 75. (g) Chrysost. in Mat. Hom. 82. edit. Scav. Tom. 2. p. 115.

be loath to put my *Lands*, nay my *goods* and *Chattels*, and shall I put my *interest* in the *body* and *bloud* of *Christ* to a *private discretion*? So might it be in the power of a *malitious Priest* (as our learned (b) *Glosser* doth prudently observe) to mulct whom he pleas'd with this most horrible and execrable punishment. And therefore may not the *Steward* by any means keep back these *Nimrods* or *fat ones* of the *Earth*, from his *Masters Table*, but warn them fairly of the danger ensuing, as (c) *Gratian* tells us out of *S. Augustine*. And indeed it is against the practice of all *Antiquity*, that the *Priest* should offer of his own head, to keep off any *Christned* and beleiving man from the sacred *Mysteries*.

It was the *Deacon* (whose power, as I touch'd before, our *Archdeacons* now, by *Collation* of the *Bishop*, & *prescription* of *Time*, have incorporated in their *Jurisdictions*) that alwaies executed this severitie: It is the *Deacon*, that cries out, *Τὰς θύρας, τὰς θύρας, Look to the doors, the doors there*; in *S. (d) Basile's Liturgie*: It is he that shewts out three severall rimes, (e) *Ὁ οὐρανὸς ἰδοὺ ἀνοίξεται, On, on there, get you out there, all you that are to be catechised*; in *S. Chrysostom's Liturgie*. It is the *Deacon* that cries, *Go out all that are not to receive, go out Catechumens*; in the (f) *Ethiopick Liturgie*. It is unto the *Deacons*, that *S. Chrysostom* elsewhere speaks, (g) *Ὁὐ μικρὰ κρίσις, You deserve no little punishment, if conscious of notorious crimes in any of the Communicants, οὐρανὸν ἰδοὺ ἀνοίξεται, & τὸν οὐρανόν, you come at them*

them to partake of that holy Table. This is a sin, the true dignitie which God hath given unto you, to look to the worthy and unworthy Communicants; and not to strow it up and down the Church in white or shining Copes & Vestments. And I verily beleve, that from these ancient times untill this present, the dobarring of unworthy persons from the holy Mysteries, hath ever been esteemed a part not of the spirituall, but the Ecclesiasticall Iurisdiction. The Curat is but to present to the Ordinary, and to admonish the offender, and that in private onely (as I should conceive the Law) lest he prove (b) *proditor criminis*, a revealer rather, then a healer of his Brothers infirmities. And S. (i) *Austin* is clear of this opinion: *Nos à Communionem quoniam prohibere non possumus, nisi aut spontè confessum, aut in aliquo Iudicio Ecclesiastico vel seculari nominatum atq; convictum*, We may not prohibit any man from the Communion, untill he either willingly confesse, or be openly pronounced and convicted (of some notorious crime) in some Ecclesiasticall or secular Court. (k) *Dominicus de Soto* is of opinion, that if a sinner do but privately demand the Sacrament of the Parish-Priest, the Priest may not denie it him, untill it be pronounced deniable unto him *juridice*, that is, by some one exercising Ecclesiasticall Iurisdiction. Howbeit (l) *Suarez* and others differ from him in that opinion, affirming the Parish-Priest to be restrained in this case, not upon private, but upon open and publick de-

(b) *Peccator occultus per publicam confessionem, est revelator confessionis, aut proditor criminis. Lind. ubi sup.* Sed quia Christus nobis debuit esse exemplum iustitiae, non conveniebat ejus magisterio, ut Judam, occultum peccatorem; sine accusatore & evidenti probatione, ab aliorum communionem separaret; ne per hoc daretur exemplum Praelatis.

(To the Prelats, not to the simple Priests) *Aquin. 3. part. 1. q. 81. art. 2. in corp. So Tertullian; Parum hoc, si non etiam proditorum suum secum habuit, nec constanter denotavit. De patientia, c. 3. (i) Tom. 9. lib. De Medicina*

penitent. c. 3. Citatur in Gloss. ad 1. Cor. 5. et in Summ. Aquin. 3. part. 3. q. 80. art. 6. (k) In 4. Sent. dist. 12. art. 6. (l) In 3. dist. 67. art. 3.

hands only. But in the case of a *publick demand* the
 Jesuite sets down, in my opinion, an excellent
 Rule. It is requisite for the *Common good*, and the
 convenient order of both *Church* and *Common-
 wealth*, that all *common favours*, which are *publick-
 ly* to be disposed and distributed according to the
merit and dignity of private persons, should be dis-
 pensed by some *publick Minister*, designed therun-
 to by the chief person in that *Church* or *Common-
 wealth*; not according to the *privat knowledge* nei-
 ther of that *Minister*, but according to a *publick*
 and *notorious cognisance*, agreed upon in that
Church or *Common-wealth*. And however a sinner
 doth by his offence against God, loose (as the
School-men think) his *right and interest* in this blef-
 sed *Sacrament*, untill by a new *Repentance*, he
 makes, as it were, a new *Purchase* of the same; yet,
 saith (m) *Aquinas*, must he loose it in the face of the
Church, before it can be denied him in the face of the
Church: Being to be judged (as in all other Cases)
 not by any *man*, nor any *Ministers private know-
 ledge*, but according to *Proofs* and *Allegations*, be-
 fore such *men* and in such *places* onely, as have po-
 werto admit of *Proofs* and *Allegations*. The *Comon
 good* requiring necessarily, that all such *publick
 actions* of this nature should be reigled by a kind
 of *publick*, and not *private knowledge*; which once
 admitted into *Judicature*, would soon fill up the
Church and *State* with a world of *Scandals*, *Inju-
 ries* and *inconveniencies*. And although *publick de-
 manders* of this *Sacrament* are by the *Doctrine* of
 these *Jesuites* to be *publickly rejected*, when their
 offences

offences are known to the Priest, either by an Evidence of Law, or by an Evidence of fact: yet because this later Evidence of fact doth arise from a scrupulous and curious examination of the number of the persons which know the same (and how many of the present Communicants be of that number) as also of the quality of the place, the nature of the Crime, the Condition of the Witnesses, and a thousand other Circumstances; I had leiver entrust the Ordinary for altogether, then trouble a simple Curate to charge his head-piece with so many Quillters, and be liable afterwards to answer over in higher Courts, for the least misprision, and misapprehension in any of these curious pieces or Circumstances.

My practice therefore hath ever been, not to keep back, but to admonish onely, publick offenders, upon the like evidence of fact; and that not publickly neither, nor by Name. And I continue the stiffer in this Opinion, because I finde sithence the Reformation, our Church had once a Canon for the one (which still may be in some force) but never any footstep of the other, being the height of the Genevan and Presbyterie Doctrine. But for the former, there was (as I said) a Rubrick of this nature, immediatly before the Collect, You that do truly and earnestly repent, &c. (n) Here the Priest shall pause a while, to see if any man will withdraw himself. And if he perceive any otherwise do, let him commune with him privily at convenient leisure. Privily, not in the Church. At leisure, not by chapping and enterloping with the divine Service. But

this (though I think I am very near the right) I submit for all that (for the declaration of the practice) to the learned Canonists of our Church.

(o) Pag. 27.

His third Extravagancy is, That (o) he so faint would learn of this doughty Disputant why he should make such difference between the Chappells and Cathedrall Churches on the one side, and the Parochi-alls on the other: The Laws and Canons now in force looking alike in all. And if there be not some cunning, to make Chappells and Cathedralls guilty of some foule Transgression. The reason that the poore

(p) Letter p.

72.

man gives, is because the placing of (p) Tables in Chappells and Cathedralls is not the point in Question. The Reason that you give is void of all reason (though not of all malice) that he should do it to their prejudice: when he tels you at the first, he doth both approve in the Vicar, and imitate in his own practice their forms & Ceremonies. I should conceive, that he could not but know that the Altars in Chappells and Oratories are not amongst the Papists themselves (the Mint-masters of Ceremonies) agreeable in situation to the Altars in Churches. And this (q) Suarez the Jesuit could tell him. He might also mark some speciall differences which our Canons themselves do make between Cathedralls and Parochiall Churches: As in the (r) place of Reading the Letanies; in the allowance of (s) Locall Statutes; in (t) monthly Communion; in (u) Copes, not onely for him that Officiates, but for the Epistolers and the Gospellers, in the Excepting of Cathedralls from delivering up to the Queens Commissioners, the Ornaments and

(q) In 3^m par.
Tom. 3. q. 83.
art. 3. disp. 81.
sect. 5.

(r) Q. Elis. In-
junct. 18.

(s) Injunct. of
K. Edw. In-
junct. 21.

(t) Certain
Canons 157.
p. 8.

(u) Advertis.
Articles for
Adm. the Sa-
crament ibid.
reciv'd. c. 24.

Jewels of their Churches, (the Article naming expressly the (x) Churchwardens of every Parish only.) And particularly in an observation concerning the point in hand, That whereas in Parish-churches, the ten Commandments were only appointed to be printed in little Tables, and to be fixed upon the wall over the said Communion-Boord; there is a speciall Proviso, that in Cathedrall Churches, the Tables of the said Precepts be more costly and largely painted out. Wherof this may be a reason, That in some Cathedrall Churches where the Steps were not transposed in tertio of the Queen, and consequently (y) thought fit to continue, and the Wall on the back-side of the Altar untaken down, the Table might stand, as the Altar did before, all along, and the Commandements be more largely painted out, to fill up the length and extension of the same. But he that will peruse all these Canons well, that concern the placing and displacing of Tables, shall finde, that not one of them names Cathedrall Churches; And will easily condemn this mans supposition, as childish and ridiculous, That every Injunction given the Visitours, for the Parochiall, is extendible to the Mother and Cathedrall Church, left in many things to her Locall Statutes. Vnlesse there were some other speciall directions, as to B. Ridley in the case of Pauls; which are not extant in Print, nor (as I am informed) in the Paper office. But I do not find in the Writer of the Letter, any supposable End of this Exception, beside Caution and warinesse, not to give any the least offence, or stir up needlesse and unnecessary Controversies.

(x) Q. Eli. In-
junct. 47. For
Vestments,
&c.

(y) Orders, O-
tober 1562.

His

(1) Pag 40.

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82.

His fourth *Extravagancy*, is a great desire he hath to bring both this *Writer* (and all other *Writers of Histories*) within the compasse of the *Statute of Sedition*, for daring to *relate the People's bearing down of Altars de facto*, before any Order of Law issued forth for their demolition. Because the *People* (of England) are led by *Precedents*, more then by *Laws*, and think all things lawfull to be done. (for example, the *Rebellion of Jack Straw*, and *Wat Tyler*) which were done before them. And therefore to write such a fine *History*, is fine *Doctrine*. And to raise *Doctrines* out of *Narrations in Histories*, is a fine & a very fine *Bull*. Thrice happy then *St Thomas More*, and the Lord of *S. Albanes*, that are already dead, and woe be to that learned *Nobleman*, who having much to loose, is notwithstanding commanded to relate the (a) *Rebellion of Captain Cowler in Lincoln-shire*, and the holy *Pilgrimes in York-shire*, that would appoint *Counsellors* and *Bishops* to King *Henry the eighth*. This is fine *Doctrine* indeed, when *Doctour Coal* (if he should look that way) can neither be *Counsellor* nor *Bishop*, without the speciall recommendations of brave *Captain Cowler*. Nay the Father of the (b) *Latine History* is not out of the danger of this *Gunn-shut*: Who delivers this fine *Doctrine* to all *Historians*, That they ought to set down *Fadum inceptu*, the foul attempts of ill men, not to be imitated, but to be eschewed by all Readers. Yea, but with the *Relating* of it, he should have written a *Sermon* or *Homily* against it. There are already publick

(a) Acts and
Mon. part. 2.
fol. 377.

(b) T. Livius
Proem.

publick (c) *Homilies* in the Church, written of purpose against all *Seditions* and *Rebellions*. And to do this in every *Narrative* of a fact, is the fault that (d) *Polybius* finds with *Philarchus*; for presenting his Readers with a *passionate Tragedy*, in stead of a *plain and naked History*.

Yea but (saith the (e) *Doctour*) the *History* is false in matter of fact. For the *Altars* were not stird by the people, untill they had some *Order* and *authoritie* from those who had a power to do it. If this be made good, let the *Writer* defend himself for me; I wash my hands of him. Yes, there is nothing can be more clearly prou'd. For in the *Letter* to *Bishop Ridley* it is said, that it was come to the *Kings* knowledge already (that is, before any *Order* given by the *King* or the *Counsell*, for ought appears in any *Book* or upon any *Record*) that the *Altars* upon good and godly *Considerations* were taken down. Were they taken down already, before the *King* and *Counsell* heard thereof: and upon *Considerations* onely? Then surely, not upon any *Command* of the *King*, direction of the *Counsell*, *Canon* of the *Convocation*, *Mandate* of the *Ordinary*; (For where doth your *Doctourship* find any *Commands* of this nature call'd *Considerations*?) but upon the private apprehension of the *People*, instructed by their *Ministers*, that the form of a *Table* would more move the simple to the right use of the *Lords Supper*. For so the *King* and *Lords*, in their first reason, do clearly expresse what is mean't by the good and godly *Consideration* set down by that *King* in his

A a

Letter.

(c) *Against* disobedience and wilfull rebellion, The worse should give place to the better

(d) *Hist. l. 24*
Καὶ τὰ παρὰ
πολλοὺς τοῖς
ὑποκατασκευαῖς
ἐξαρθεῖν οὐδὲν
ἔστιν ἔτι οὐδὲν
παρὰ τοῖς
πολλοῖς

(e) *Pag. 433*

Letter, Because the *Doctor* therefore is dispos'd to be merry, and to make his Readers sport, looking (like a *Water-man* in a Wherry) one way, and pulling on his Proofs another way; I will tell you, what I conceive the *Writer* of the *Letter* might mean by these two Lines objected against; although it be little materiall to the present Controversie.

1. I perceive he relates (in the first place) to the *Reformation of Altars* beyond the Seas (because he speaks of supreme *Magistrates*) which the people began by way of *fact*, before the *Magistrates* established the same by way of *Law*. And this *Luther* complains of against (f) *Caroloſtadius*: that he chose rather to *hem down*, then to *dispute down Altars*. Although some (g) others write, that *Caroloſtadius* had herein the assent at least-wise of the *Magistrates* then residing in the Castle of *Wistemberg*. However *Luther* was enflam'd against him, that he durst in the time of his absence in *Pathmos* presume upon so punctuall a *Reformation*. (h) *Gerardus* likewise finds no fault with the thing, but with the manner of the *Reformation*, which the *Calvinists* made in this particular of the *Altar*: That they did it *Securis et bipennibus*, with Axes and Hammers, and not with the power of the *Magistrate*, instructed thereunto by the *Ecclesiasticall Synod*. So *Jacobus* (i) *Andreas* gives *Deus* thanks, that however he maintained the matter, he did so clearly expresse his dislike of the manner of this *Reformation*, done (as *Andreas* saith) *arguendo & fusibur*,

(f) Tu verò
irruis & tur-
bas cives, al-
tria demolien-
do & sacra
tollendo,
—cū ē sug-
gesto decen-
tium fuisset,
&c. *Lutherus*,
Sermone, De
his quæ non
necessariè exi-
guntur 1522.
Oper. tom. 7.
p. 276.

(g) Melchior
Adamus in vi-
ta Caroloſtadii,
ex Skidan.
lib. 3.

(h) Tom. 5. de
Sacra Cena.
dist. 261.

(i) Colloq.
Munipleg.

rusticus, rather with Arguments from *Clubs* and *Staves*, then with Syllogismes fetch'd from the *Word of God*. And thus this *Reformation of Altars* began in the Churches beyond the *Seas*: Of the which we may say, as the *Romans* did of (k) *Pompey the great*, 'Εξ ὅτι πατρὶς πλάσαντος τῆς, that was a faire and a happy daughter, though brought forth by an ugly and odious Mother.

(k) *Plutarch*
in *vita Pompei*.

2. And in the second place, I do conceive, that the *Writer* holds it a very easie matter to prove the same by way of *Faith*, to have been observed in all the taking down and setting up of *Altars*, practised here in *England*, in these last *Reformations*.

K. Edward himself complains of this kind of people, that did enterprise to run before (l) *authoritie*; & declares how (m) he with his uncle the *Protector*, and *Counsell*, divers times in the first and second year of his reign, did assay to stay innovations or new Rites in this kinde, though not with that successe he wished.

(l) *Proclam.*
before the
Communion:
(m) 5. & 6.
Ed. 6. c. 12.

Howbeit (as it is there said) he did not punish the, but granted them a *Parliament-pardon* for these disorderly attempts; because his Highnesse took it, that they did it of a good zeal. Where you have a clear exposition of those words we spake of even now, good and godly Consideration. And *Q. Mary* herself, as forward as she was to set them up again, yet could she not make such hast of her deformation in this kind, but she was prevented by the superstition of her (n) *Zelates*, who no doubt had likewise their Considerations. The same may be said of *Q. Elizabeth*: That before her Injunctions could get forth; (o) In many and sundry

(n) *Cooper* in
his *Chronicle*.

(o) *Q. Elis.* in
her last Injunctions

undry places of the Realm, the Altars of the Churches were removed: And much strife and contention did arise amongst her subjects about removing of the Steps of the foresaid Altar. And all out of private Considerations. This irregular forwardnesse of the people the Writer of the Letter doth touch indeed, (though but in a word) but doth no more approve of, then I do of your stickling in this sort for Table-Altars in the Church, upon pretence of the Pietie of the Times (another Consideration up and down) and running before the Declaration of your Prince and the Chief Governours of the Church in this your fancy and imagination. This answers another Hubbub the Doctour makes, (p) that the Altars stood longer, then for two years, in K. Edwards time. They stood three or four years before the Kings Declaration, but not one complete yeare, before this godly Consideration had taken them to task. And this Declaration is therefore in the Letter call'd a kind of Law, because it was neither Act of Parliament, nor a meere Act of Councell, but an Act of the King sitting in Councell, which (if not in all things else) without all question, in all matters ecclesiasticall, is a kind of Law. And if it be more then a kind of Law, the more it is for the Advantage of the Writer, and the more impudent is this Companion, that in all this Section, from the beginning to the end thereof, hath set himself to thwart and oppose it.

His fifth Extravagancie, is to impose upon the (q) Writer of the Letter, that he should averre the name of Altar to be only used in the Liturgy of 1549. Where-

Whereas the *Letter* saith no more, but that it is *passim*, every-where there used without scrupulositie. And whereas he taketh the *Writer* for want of leisure to finde the word *Boord* once, and the word *Table* once, in that *Liturgie*, I perceiue plainly, that he is more busie a great deal, then the *Writer*, who peradventure came not so late from his Horn-book as this *Dofour* did, to minde the joyning together of *Letters* and *Syllables*. For though upon perusall in cold blood, he can finde the word *Boord* but once, and the word *Table* but once, in all that *Liturgie*; (And he must cry, *Eupha*, in Print, to all *England*, to come out and see this sublime curiositie) yet will I undertake to shew unto him the word *Boord* twice, and the word *Table* six times used in that *Liturgie*, if he will but promise to shew unto me, how *he*, or *I*, or the *Writer* of the *Letter*, or the *Reader* of this scribble, may be six pinnes the better for this doughtie observation.

His sixth *Extravagancie* goeth a little beyond his companions, and lacks but a grain of a *Capricheo*; That the *Writer* of the *Letter* deserves first to be burnt as an *Heretick* to the *Church*, and then (at the same instant) to be drown'd as a *Traitor* to the *State*, for using in a Kingdom these desperate expressions of *Children of this Church and Common-wealsh*. Here is fine *Doctrine* indeed, That all *Children of this Church*, must be *intra partem Donati*, down-right *Puritans*: And all that mention here any *Common-wealsh*,

(r) Robert Gaguin. Hist. l. 2. in Clotario.

And Belleforest after him.

The Storie doubted of by

Presidēt Faucher, (who

thinks there was no such

Reiteler, as he called him)

and disputed against by

Pasquier des Recher. l. 3. c. 7

(s) Epist. 40. Jerusalem

which is above is free,

which is the Mother of us

all. Gal. 4. De qua præ-

dicatur, quod in toto mundo

fructificet & crescat.

Aug. tom. 7. contra Cres-

con. Grammat. l. 4. p. 212.

(t) Hæc est Eva mater

omniū viventium. l. 2. in

Luc. c. 3. Tom. 5. p. 22.

(u) Mater nostra Ecclesia

est. Hier. tom. 4. in Ezek. l. 5. in e. 16. p. 82.

(x) Quales debent esse Ecclesie filii? quales? pacifici.

Aug. tom. 8. in Psal. 127. (y) Ecclesie pueri vocantur, qui celestibus mandatis in-

serviunt. Tom. 1. in Job. 29. p. 466. (z) 1. Elif. c. 2. et c. 4. 39. Elif. c. 12. i. fac. c. 22.

3. fac. c. 12. 21. fac. c. 9, 10, 17, 18. (a) See King James his works, p. 485, 528, 544, 545, 546.

(even Sir Thomas Smith, that writ of *Englands Common-wealth*) must be an *Enemy to the Kingdom*. I never heard of a *Church without Children*, unlesse it be one of a *Sebaptist in Amsterdam*, who having baptized himself to a faith of his own making, could never be *seconded* in that Religion. And I never heard of a *Kingdom without a Common-wealth*, unlesse it be likewise one little (r) *Yvisat* in *Normandy*, which, they say, is but the Countrey-house of an ancient Gentleman. I had heard heretofore, that the *Church* was the *best Mother*, as bearing *Children* unto *God*; and the *Kingdom* the *best of Common-weales*, to nourish and preserve this *Church* and her *Children*. But now, all the *Children of this Church* must be printed the *Brethren of dispersion*: And the *well-wishers of the Common-wealth* must be *Enemies to Monarchie* and *Friends to confusion*. And this blinking *Doctour* can see this with half an eye. I would fain have him open the other half, and tell me what he sees in (s) *S. Cyprian*; when he lessons him about this fine Doctrine, *Nemo filios Ecclesie de Ecclesia tollat*, Let no man presume to take the *Children of the Church*, and thrust them into the part of *Donatus*: As also what he can see in (t) *S. Ambrose*, (u) *S. Hierom*, (x) *S. Augustine*, and (y) *S. Gregory*, who call all *Christians, the Children of the Church*: What in so many (z) *Acts of Parliaments*, in so many (a) *Spee-*

ch. Hier. tom. 4. in Ezek. l. 5. in e. 16. p. 82. i. (x) Quales debent esse Ecclesie filii? quales? pacifici. Aug. tom. 8. in Psal. 127. (y) Ecclesie pueri vocantur, qui celestibus mandatis in-

serviunt. Tom. 1. in Job. 29. p. 466. (z) 1. Elif. c. 2. et c. 4. 39. Elif. c. 12. i. fac. c. 22.

3. fac. c. 12. 21. fac. c. 9, 10, 17, 18. (a) See King James his works, p. 485, 528, 544, 545, 546.

shes of K. James in Parliament, that mention without scruple the *Common-wealth* of this Kingdom. Shall the *Fathers* learn *Criticisimes* to speak of the Church; and K. James, expressions to speak of Kingdoms, from this railing *Philistine*? For the *Writer* of the Letter one half is too much; a quarter of an eye will serve the turn, to see what he means, and to see what he means not, by the one and the other. *The Children of this Church*, be those (in his stile) that will give care to the voice and *Canons* of this Church: *The Children of this Common-wealth*, are such as obey the wholesome *Lawes* and *Reiglement* of this State and Kingdom. But base *Sycophants*, that slight the *Canons* of their *Bishops*, and underrake to refute the *Reiglement* of their *Princes*, (though they hope by flattery to prey upon either) are (as the *Writer* thinks) no true *Children* of the one or the other. As this man by his allusion to *Donatus* the *African*, shews clearly what he would be, if he were to chuse: *Donatus potius quam Natus*, No obedient Child, but a domineering Father in Gods Church. Howbeit the man (give him his due) is not infinite in his Ambition, nor so malicious, as he seems, against the *Puritanes*. For whereas S. Paul in his first to *Timothy*, reckons up along Catalogue of Graces, to be blamelesse, vigilant, sober, modest, learned, hospitall, and I know not what; the man is content, the *Puritanes* take all these for themselves, and the glorious *Titles* of *Children of the Church* and *Servants of the Common-wealth*, so as they leave him but the first in that

that Chapter, a desire to be a Bishop. Which great pitie it were so *Indicious a Divine* should not enjoy as long as he lives.

His seventh *Extravagancy* is this, To conceive that none was ever scandalized at the name of the Lords Table: (b) And to charge the Writer for making this Supposition to perswade the people, that *questidlesse* such men there are. Surely there are of that kind but too many in the world: Some, that (because it stands not *Altar-wise*) call it a (c) *profane Table*; some, an (d) *Oyster-boord*; some, an *Oyster-table*; and this Vicar himself (if the Neighbours charg'd him rightly) a (e) *Tresse*. Nay, this *Indicious Divine* implies very strongly, that the name and fashion of an *Altar* is more agreeable to the *Pietie of the times*, and the *Good work in hand*: Which could I beleieve to be true, I would my self be asham'd to be such an *Enemy to Piety and good works*, as to give it any other Appellation, then that of an *Altar*. Beside that, there goeth from hand to hand, a pocket-Determination, as said or read in one of our *Vniversities*, to prove the lawfulnessse of *Bowing before the Altar*. The *Altar*, I say, not the *Table*, by any means. For in this short *Discourse* (which held me but one half-houre to read over) this word *Altar* is thundred out *one hundred and five* severall times, and the *holy Table* scarce once named (in the mans own expression) in the whole Treatise. And whether the Authour may not be suspected to be asham'd of the name of a *Table*, I will leave you to guesse by this which followeth.

(b) Pag. 43.

(c) *Rhemists*,

1 Cor. 11.

(d) Pag. 21.

(e) Chap. 1.

[Hesait, the *Rubricks* of all the *Greek Liturgies*, and more especially of those of *S. Basil*, and *S. Chrysostom*, (the rest in truth, having in a manner no *Rubricks* at all, do require *ὑποκυνῆματα fieri* *ὑποκαθῆναι τῷ θυσιαστηρίῳ* *ἢ τῷ ἁγίῳ θυσιαστηρίῳ*, That *Courtesies* or *Adorations* be made before the *Altar* or the *holy Table*.

At which Quotation, you would swear the word *Altar* were to be found in these *Rubricks* up and down, but the word *Table* scarce at all used, but brought in by this *Protestant Doctor*, to comply with our owne *Liturgie*. Whereas, the cleane contrary way, these *ὑποκυνῆματα* are there required to be made (and decently, as I think) before the *holy Table*; but no mention at all in any of those *Rubricks*, of *θυσιαστήριον*, or the *Altar*, in any good or *Authenticall* (f) *Copy*. There is indeed a lame and imperfect *Liturgie* of *S. Chrysostom*, set out by (g) *Erasmus*, one *Rubrick* whereof doth say, that the *Priest*, and the *Deacon*, do make *προσκύσεις τρεῖς αἰς τὸ ἅγιον θυσιαστήριον*, three *Reverences* towards the *holy Altar*. But, beside that the *complete Copies* have no such *Rubrick* in them, *Erasmus* translates (h) *θυσιαστήριον* in that place, *sanctum sacrarium*, the *holy Chancell*, not the *holy Altar*. True it is, that the *Papists* (whom the *Doctor* doth not a little imitate) do in all these *Liturgies* familiarly translate *ἱερά θυσία*, The *holy Altar*, in stead of The *holy Table*. Whereas *ὑπόκαθῆναι* doth ever signify a *Table*; but *θυσιαστήριον* doth not ever signify an *Altar*. For in that place of *Socrates*, lib. i. c. 25. (in the *Latin*; but c. 37. in the (i) *Greek*) cited in the same *Determination*, it is not well transla-

(f) Neither in those in *Biblioth. Ver. Pat. tom. 2. Parisiis, 1624.* Nor in those set out at *Paris* by *Morallius, 1560.* (g) *Parisiis, 1537.* (h) *Missæ. Chrysost. Græcular. pag. 10. per Weckelium, 1537.*

(i) Set forth at *Paris* by *Robertus Stephanus, 1544.*

ted by *Museus* (whom the *Dottour* followeth) *Alexander* going into the Altar, did fall down on his face before the holy Table. For it ought to be, *Alexander* going into the Quire or Chancell, did fall down, &c. For (k) *Et*; doth signifie a motion to such a place, as the mover may be at the last *stow*, wit^hin that place. But *Alexander* could not be within the Altar, but very properly within the Quire or Chancell, *δοξαστήριον*, *Altarium*, *Sacrarium*. It signifies a Chancell as well as an Altar, saith the old (l) *Glossary*. And so *Erasmus* doth often translate the Word; as I noted before. But this Humiliation before the holy Table, had never prevailed against *Avinus*, as this *Determinatour* thinks, unlesse by hook or by crook, it had been eak'd out to an Adoration before the Altar.

However, that this private Letter, written to be perused, and to die in the hands of *Druides* onely (and not so much as once read to the *Alderman of Grantham*) should be endicted to humour or perswade the People, is a Calf already, and may in time prove a more bellowing creature, if venom and malice doe not metamorphize the same to that deformed reptile that walks upon the Belly. But the true Adversary this passage in the Letter reacheth at, is the Church of Rome; which, upon the Reformation of her Masse by *Pius Quintus*, directed to the Councell of Trent, hath quite left out of her Canon, this very name of the holy Table, against the practice of all Antiquitie, and the precedent of the Liturgies of all ages, and Nations that ever I could set eye upon.
And

(k) Το εἰς
γενόμενον
αὐτὸν εἰς.
Euslab. in
1. Illiad. p. 39.

(l) Found annexed to some manuscripts of Cyril, and set forth by Henry Stephen 1583.

And I shall crave the patience of the Reader, if I enlarge my self a little in this particular, because it may conduce (peradventure) to enlighten all the Corners of this little Controversie.

S. Luke is stil'd by S. Paul (as you know the (m) man whose praise is in the Gospell. And (as some of the Greek Fathers are of opinion) the Gospell of S. Luke dictated by S. Paul, is call'd in one place, (n) S. Paul's own Gospell. There being such a harmony of expressions between the one and the other. Now look what S. Luke calls that Vtenfill upon the which the Rich-man did eat his meat, in the (o) 16th, he calls the same, which our Saviour did celebrate the Supper upon, in the * 22th Chapter of his Gospell: and that is, *trapeza*, which the Grammarians derive of (p) *trapeza*, a four-footed Table. S. Paul likewise speaking of set purpose and in a continued discourse, (Neither of both, as I desire you to observe well, S. Paul doth in the Epistle to the Hebrews) doth call that Vtenfill, upon the which they in the Primitive Church did celebrate the Lords Supper, *trapeza*, a four-footed Table likewise. And in all the new Testament, there is no one place, which treating purposely and literally of the Sacrament doth give the Name, fill it was celebrated upon, any other name or Appellation. The syriack Translation calls it *ܬܪܦܝܬܐ* (q) in the 22th of Luke. Which is the (q) same with *trapeza*, the word in S. Mathews Hebrew Gospell set forth by (r) Munster, derived of the verb *trapezo* to Messe or set on, from the *trapeza* standing there.

(m) 2 Cor. 8. 18.

(n) Rom. 7. 16.

(o) Luk. 16. 21.
* Luk. 22. 21.

(p) Etym. Mag.

(q) Arica
Montanin
Lexico Syriaco.
(r) See Munster
Hebrew
Gospell of S.
Math. p. 244.

(s) Pagnin.

(t) Mercer.

(u) In his Answer a la Replique.

(x) Libro 2. de Missa. c. 17.

(y) Instit. l. 6. c. 5.

(z) In Folks defence. c. 17. p. 174.

(a) Instit. l. 6. c. 5.

(b) Set forth in Syriack and Latine by Guido Fabricius. 1672.

(c) Bibliotheca Patr. Tom 6. p. 79. (d) S. Ambrose, in his Books de Sacramentis. lib. 2. c. 2.

thereon, say (s) Some, or from the *Mission* and extension of the same, as being more extended in length then in breadth, as (t) others conceive.

And in the *Syriack* and *Latine* Testament printed in *Rome* with curious Pictures, *Christ* and his *Disciples* are painted sitting upon such a long and four-footed *Table*. As Mounfieur (u) *Moulin* observes to have seen them set forth in the Gallery of a *French* Cardinal. (x) And *Bellarmino* is of Opinion, that the Apostles all their time called this *Mensall* by no other name, especially not by the name of an *Altar*: The learned Bishop of (y) *Duresme* agreeing with the Cardinal in this Opinion, though not in the reason he gives of the same. Some while after the Apostles age (but how long that while may be, we have already handled) this *Mensall* came to be call'd both a *Table* and an *Altar*: But with this difference: that (as *Gregory* (z) *Martin* tells us) the *Greek* Fathers call it more often *Table*; the *Latine*, more often *Altar*. But as our learned (a) Bishop conceives, it was more rarely call'd *Altar*, of *Greeks* and *Latines*, then *Table*. However in *S. Basil*, and *S. Chrysostoms* *Liturgies*, it is in the *Prayer* before the *Consecration*, and in all the *Rubricks*, call'd a *Table*.

It is so in the (b) *Syriack* *Liturgie* of the Patriarch *Severus*, who useth the same word ~~which~~ which we spake of before. It is so in the *Ethiopian* *Liturgie*, call'd (c) *Miraculosa Mensa*, a miraculous *Table*. The word is used by (d) *S. Ambrose*, in his Books *de Sacramentis*. Nay it is used

used in the *Romane Pontificall*; in the very (e) *Prayer of consecrating the Altar*. But upon the *Reformation*, the words began to be examined and more narrowly look't unto by both parties. The *Protestants*, because they make it a *Communion* or a *Supper*, and no *Sacrifice*, therefore they call it *Table onely*, and abhorre from the word *Altar*, as *Papisticall*, saith (f) *Gregory Martin*; And very truly, for those times he wrote in. For *D. Fulk*, when he comes to answer that passage, doth no way flinch, but clearly confesse that it was so here in *England*. (g) *With us indeed it is*, as it is call'd in *Scripture*, onely a *Table*. And this *Book* was dedicated to *Q. Elisabeth*. And what did the *Papists* on the other side? Although in their writings they give us smooth words, as this our *Doctour* doth, That they do with the *Fathers* approve equally of the one and the other appellation; yet when they come to reform their *Canon of the Masse*, they never use in *Rubrick* or *Prayer*, neither *literally*, nor so much as by *Allusion*, this word *Table*. Let any indifferent Reader therefore judge, if the *Writer* of the *Letter* had not then some cause, and my self now much more, to wish that the *Lords Table* may not be conceived to be a new name, and that the good work in hand may not make the unlearned sort of men ashamed of it.

His eighth *Extravagancy* is this; That having conferr'd with the *Ioyner*, which wrought the *Table* upon the which our Saviour *Christ* celebrated the *Supper*, he hath found it to be of a more

(e) *Pomf.*
Greg. 13. 1582.
p. 145. *Pontif.*
Fit quarrth 56.
p. 136. *Adesto*,
Domine, deo-
dicationi
hujus mensæ
tuæ.

(f) In *Fulke's*
Defence. c. 17.
pag. 174.

(g) *Idemi*

(b) Ps. 44.

(i) Nonnus in
13. Ioan. and
a little before,Ο πποτε δαι-
τυμονεν δυο-
χις δαχχι-
λον αμυσσον.(k) Psal. 127.
3.(l) In summa
de Eccl. 1.(m) Vnde &
quidam metri-
ce dixerunt.3. parte, q. 81.
art. 2. ad 1^o.(n) Cantic. I.
12.(o) Casaub.
Exercit. 16.
p. 494.

curious composition, then we took it for, to
wit, of an (b) *Ovall form*. Which surely is some
addle Egge, hatch't by the winde of his own
imagination. Nor doth he offer to cite any
Authour for it. (i) *Nonnus* doth seem to call it
indeed a *Circle*;

Ἀπόστολον περι κύκλου βουκόρυον τραπέζης.

But that is in regard of the *Apostles* sitting of
the *Table*, and sitting (as those *Olive-branches*
in the *Psalm*) (k) *round about the Table*. And so
is the Verse to be understood, which (l) *Turre-
cremata* call the *Verse of the ancient Divines*, and
(m) *Thomas Aquinas*, the *Metre-verse*.

Rex sedet in cœna turbâ ciactus duodenâ;

Se tenet in manibus se cibât ipse cibis.

That is,

The twelve Apostles in a Ring

Sate at the Table with their King:

Who in his hands himself did bring,

The Food and Feeder being one thing.

And there was amongst the ancient *Iews* a
round and circular kinde of sitting at meat, call'd
in *Salomons* (n) *Canticum Canticorum* ככ having
Oecos rotundos, Sphericall Rooms, with ban-
queting-beds suitable to the place, as that
great (o) *Criticke* doth describe them. But this
Ovall form is the *Doctors* own Invention, and he
might challenge, if not a *Triumph*, yet an *Ova-
tion* for the same, could it be handsomely ac-
commodated to those Benches, Stools, Chairs,
and other Furniture he hath bespoken for his
Table. For he saith, it was compassed round
about

about with Beds; which how it could be about an (p) *Ovall Table* that held *thirteen* (or more, as (q) some are of opinion) but that those of either end must make long armes to reach at their meat, and especially to take the bread from our *Saviours* hand, can never be clear'd without another bout in *Geometry*, and as long a wrangling about *Spherioall*, as we have had already about *Angular* figures. For let these Feasting-couches be *three*, as (r) *Scaliger*, or *four*, as (s) *Casanbon* will have it, yet will it pose 24. of the neatest Gentlemen Vshers about the Court, to fit them so about an *Ovall Table* of this *Diameter*, but that some of the Guests must suffer a kinde of *Strappado* in their armes, when they reach at their *Viuals*.

The last *Extravagancy* (of more (t) *vagancy* then any of the rest, as wandring like a *Gypsy* up and down his Pamphlet from one end thereof unto the other) is this, That he chargeth all this *Letter* (written to *Clergie-men*, and *them onely*) to be composed *populo ut placeret*, to please the people. And I must confesse, it is a heauey case, as you lay it. A phantasticall *Vicar* may not call his *Communion-table*; an *Altar*, as the *Papists* do, nor change it to an *Altar of Stone*, without the leave of his Superiour, but his *Ordinary*, or this fellow that looks like a *Ordinary*, must check him for his devotion, and all to curry favour with the multitude or people. Nay the *Vicar*, though (after that fashion of the ancient Kings of (u) *Persia*) he hath *ears* planted in every corner of his

Church

(p) Pag. 44.
(q) See Suarez
in 3^a. q. 81.

(r) Ioseph. Scaliger de emendatione temporum l. 6. p. 271.
(s) Exercit.
16. p. 494.

(t) Pag. 10. 42.
48. 58.

(u) Xenophon
in Cyropædis

Church, may not by this domineering fellow be suffered to determine, who *can* heare him, and who *not*, rather then the deaf Adder of the Parish, the *common* people. Lastly, this *Vicar*, being no dull *Spectatour* or *contemplative* piece, but *è meliore luto*, a right blade, and of the *Active* Mold, cannot thwack these Russet-coates as they well deserve, but he must be most basely used, and exhorted to Peace and Charitie by this supposed *Ordinary*, out of a trick to please the people. O *Littera* illiteratissimam! O Letter fit to make litter of, for offering in this sort to pull down the *Steeple*, and winde up the *People*! There is a kinde of *Venome* that makes a man laugh; and of this operation is this part of the *Libell*. *Diogenes* would fain triumph upon the *ambition* of *Plato*, but doth it with a *far more swelling ambition*. The ambition of this Text had never been blown up with the blast of the *People*, had it not been for the pride and ambition of the *Commentator*. It is a certain *judicious Divine* had an itching desire to be in print, and to build a new house upon old ruines, carrying this poore Letter but like a *Pageant* of conquered Countreys, to set forth and adorn his *Triumphall Chariot*: but for whote (no small) indiscretion, I might have said of this Letter (destinied to the perusall of a few *Churchmen* of one Neighbourhood only) as *Aristotle* once said, either of his *Physicks* (as (o) *A. Gellius*) or *Metaphysicks* (as (p) *Plutarch* conceives it) that it was *Εἰς δὲ οὐδὲν ἢ μὴ οὐδὲν οὐκ*, that it was published and unpublished, before the Edition of this

(o) *Asm Gellius* no. 8. *Attic*
l. 2. c. 5.
(p) *Plutarch*.
in vita *Alex-*
andri.

this railing *Pamphlet*. However the man (we conceive to be aim'd at in this malicious passage) hath better reason; then D. *Cost*, to know, (q) *quàm brevis & infanssi populi Romani amores*, (q) *Tacit. Ann. lib. 2.* how brittle and unlucky a repose it hath been in all Ages of the world, for a man to stay himself upon the unconstant multitude. And yet if he were a *Diocesan* (as you seem to make him) he were as very a mad one as ever scap'd *Bethlem*, if he should give way to such a slight and undiscree *Church-man*, by odde humours and conceits of his own to scandalize the people committed unto him.

As non ille, satumque se mentiris, Achilles

Taliterat populo. The first *Protestants* of the *Reformation* (whom you falsely pretend to imitate) had a better opinion of the *Common people*. We have prov'd already, and that at large, that the first inducement of *K. Edward* and his most able *Counsell*, to remove your *Altars*, and place *holy Tables*, was to root up superstition in the mindes of these (by you so much despised) *Common people*. And if you be (I will not say a *Judicious*, but) any *Divine* at all, how dare your *Mother's Sonne* in such a *State* as this, in such a *Church* as this, and under such a *Prince* so beloved as this, speak so contemptibly of these so many *provisionary Saints* of *God*, so many *Nerves* and *Sinews* of the *State*, so many *Arms* of the *King* to defend his *Friends* and offend his *Enemies*, as are these, whom (for want of wit) you jeeringly call the *Poor people*? This is a

kinde of *zions*, which (the more is the pray) of
ten *offices*, but is not, for all that, to be *less* by
every mans whip, but by the *rod* of the *Prince* his
accustomed Governour. If you have obtained
a *Charge* of *Souls* over any people, you are a *poore*
best your self, if you don't receive them therefore
to be your *own*. I tell you, they are none of yours;
thy are the *king*, they are *Gods* people. If you
feed *them*, they feed *you*, by those settled means
which *God* and the *King* have provided for you.
And being of so proud and ignorant a spirit, as all
your *Pamphlet* speaks you, for fear you should
despise any admonition of mine, I will lesson you
in this point, in the words of a Nationall Coun-
cell. (r) Because there are but so many that carry

(r) Concil. Sir-
mondi, tom. 2.
Concil. Par. f.
6. c. 23. sub Lu-
dovico Pio Im-
peratore, Anno
829.

Nec sibi domi-
natum super-
lus usurpare
contédat. Ful-
gent. de veritat.
Præd. & Gra-
tia. l. 2. Debet
Pontifex habere
severitatem, &
Maternam pie-
tatē, Lombard.
in Tit. 1. ex
Ambros.

(f) Valer. Max.
An vos consu-
lere scitis? Caius
Figulus Dictū
graviter & me-
rito, sed tamen
aliquanto me-
lius non dictū
Nam quis Po-
pulo Romano
irasci sapienter
potest? l. 9. c. 3.

no Fatherly affection, but a domineering spirit, va-
lour is the *lock* committed to their charge, and like
budders blown up with the wind of *arrogancy*, com-
mit their people to be overruled by them, and not by
Christ; we should have their *distinction* to their Saviour
in the 21 of John, IF YOU LOVE ME, FEED MY
FLOCK, MEAS, *liquis*, non *Suo*is; Mine, good Sir,
not your *Flock*. And therefore it is more then a pre-
sumptuous vanity to single your Neighbours, as if
they were your own; when they are none of yours, but
Gods people.

I will conclude this point with the observa-
tion of a Heathen man, (s) *Non sapienter Romano*
mo sapienter potest. You may (when *fortune* is dis-
posed to make your *Christ* *man's* sports) prove agree-
but you shall never prove a *wise* or *judicious* man,
by these *revers* and *injustices* against the People

CHAP. VII.

Canonical standing of the Table.

In medio, what they signifie.

Table in the midst of the Quire, in the Easterne, so in the Westerne Churches. The Rites of the Church of Antiochia. The Diptichs.

IN all this Section of the (a) *Fixing of the Altar* (a) *Pag. 48.*
Altar, or Communion-Table at the upper end of the Quire, (where you see the *Altar* is perkt up already before the *Communion-table* in this new *Heraldry*) there is nothing offered more then what hath been already handled, worth the Readers perusal, were it not that Reverend B. *Jewell* may not be left undefended from the irreverent usage and slights of this whiffler. To the writer of the *Letter* he hath nothing to say, unlesse he can make him say what he never imagined; (b) *that the Table should stand most Canonically in the body of the Church.* (b) *Pag. 49.* No such matter in all the *Letter*. It is there only affirmed, that the *Canons* allow it not to be fixed to the End of

(c) Letter 51.

the *Quire* (where the *Minister*, be he *Canonist* or none at all, would have *been* situated, when it is not used, and used now, where the *Minister* may be heard of all the *Congregation*;) but to be made of a moveable nature, to meet with those *Cases* in the *Law*, in the which, without this transposing thereof upon occasions, the *Minister* (were he that *scanted* with the sides of brass,

(d) Homer. Il. 5.

That is, *Who equalled with his voice*

Full fiftie men in noise)

could never be heard of his *Congregation*.

(e) D. Harding
in B. Jewell,
3. Artic. 1. p. 45.

And happy was reverend Jewell in this point of Controversy: for he had to do with a *learned* and *ingenious* Adversary, (e) who confest he never meant the people should understand any more of what was said at the *Altar*, than what they could guesse at by *dumbe shewes* and outward *Ceremonies*. This is faire dealing yet; and gives us opportunity to

(f) S. Iacobi Li-
turg. Eὐλο-
γίας ὁ ἱερεὺς
ἔχει &c.
Bibl. vet. Patr.
tom. 2. p. 21.

ask him again, Why then do S. (f) *James*, and S. (g) *Mark*, in their severall *Liturgies*, give the people so large a part in all the *Prayers* and *Levities* poured out at the very *Altar*? But these new *Reformers*, though they prepare and lay grounds for the same, dare not (for fear of so many *Laws* and *Canons*) apparently professe this *Eleusian* Doctrine. They are as yet busied in talking in the *our-works*, and that being done, they may in time have a bout with the *Fort* it self.

(b) Pag. 10.

But he tells us, (h) that the 81. *Canon*, that saith the *Table* shall be placed in the *Church* or *Chancell*, so as the *Minister* may more conveniently be heard by the

Com-

Communicants, is a matter of Permission, rather then Command. He saith so indeed, but without any authority or reason. I hope the reverend house of Convocation is not convened, or licensed by the King, to make Permissions, that men may do what they list; but to make (when they are confirmed by the (i) King) strong and binding Canons, (i) 25. H. 8. to be obeyed by the Subjects, and to be pursued by all the Ordinaries of the Kingdome. And so is this Canon a Conditionall Law, of the same nature with a Conditionall Proposition, growing to be of an absolute and Categorical force, when the Condition begins to exist, though before suspended, and in deliberation. And if the Table be so far esloigned and removed from the people, that they cannot possibly beare their Minister, when he officiates therupon; the Ordinaries in this case, are not permitted, as this man conceiveth, but absolutely required to transpose the Table. And his Majesties most prudent Determination, in the case of S. Gregories, makes the Ordinaries indeed Judges of the Fact, and the existence of the Condition, as was most fitting: but that once agreed upon, it makes them by no means Arbitrators of the Law; which if you do not literally follow and pursue, the parties are left to their ordinary Appeals, as in other cases of grievances and abuses. For in all other sentences Ecclesiasticall, the Judges are not to pursue their own sense, but the sense and meaning of the Canons.

(k) *Yea, but the Altars may soon be mounted up by steps, that the Ministers may be seen and heard of the* (k) Pag. 51.

(l) See Ord. 10.
O. 1561.
pag. 2.

(m) 1. Elis. c. 1.

(n) Pag. 49.)

(o) Pag. 76.

(p) Canon 82.
not without an
ancient prece-
dent. Nehem. 8.
And Ezra the
Scribe stood
upon a Pulpit
of wood, which
they had made
for the pur-
pose. And the
Deacon reads
the 'Euphonia',
in S. Chrys.
Liturgie.

Congregation. I cannot tell you that neither, with-
out new directions. For the (l) Orders made 1561
require plainly, that if in any Chancell the steps be
transposed, they be not erected again. And these
were high Commissioners grounded upon the
(m) Act of Parliament, who set forth these Orders.
Which how far they binde, I dare not determine,
being (as you say) none of the ablest Canonists in
the Church of England.

But (n) he must first shew us where it was determi-
ned by the Ordinary of the place, that Morning and
Evening prayer shall be said onely in the body of the
Church, before he venture on such new and strange
Conclusions. And for the Rubrick, it saith onely, that
it shall be so placed in Communion-time. And just so
saith the (o) Letter, and no otherwise; In the bo-
dy of the Church, or of the Chancell, where Mor-
ning & Evening prayer be appointed to be read, when
the Communion is to be celebrated. So that you see
our Coal begins to be quite extinct, and to yeeld
nothing but vapour and smoke for a parting fare-
well. For considering that both Provinces (God
be praised) have been so lately visited, what
needs the writer saddle up his Horse, and visit
them over again, to know where the severall
Ordinaries have appointed the Reading-pewes in
every Parish-Church to be erected? Erected
they must be in some convenient place, or else the
(p) Canon is not pursued. Wheresoever that
Convenient place is in Church or Chancel, thither,
in this case of the peoples not hearing their Mi-
nister, the Communion-table is to be transpo-
sed

feed: *ἐσθίουσιν τὸ νεκρὸν*. But he tells us * *our Country churches for the most part are so little, that this provision is superfluous. What pity is this! that as* (g) *Alphonso the wise (in other matters, in this no wiser then our Doctor) bemoan'd himself very much, that he was not at Gods elbow to put him in mind of some things, when he was at work in the Creation of the World; so that this Iudicious Divine had not been at the elbow of that unexperienced Prelate Archbishop Bancroft (whose very dreams were wiser then his Morning-thoughts) and the rest of his Brethren, when they were in hand with that superfluous work of the 141 Canons! Why man,*

(r) Ecclesia, Fœmina, Lana.
What Country of Europe can yield you fair, if England affords but small Churches?

And having shot his childish shaft,

(s) telumque impelle sine ictu,
at the writing of the Letter, he falls once more (as *kestrels love to feed on dead things*) to rake into the ashes of Reverend Jewell. The Vicar (suppos'd to have but a small Study of Books) was desir'd for his satisfaction, That *Communion-tables* have heretofore stood in the midst of Chancells and Churches, to (r) read some places out of *Enseigns, St. Augustin, Durandus, and the fifth Councell of Constantinople, in a Book chain'd in his Church, to wit, B. Jewell against Harding. To the which, the Doctor sitting in his Chair (that may prove Episcopall one day) and making triall how the style and language would now become him,*

* Pag. 28.

(g) Orem blasphemio dicebat palam, si à principio creationis humanæ Dei consilio interfuisset, nonnulla melius, ordinatiusque condita fuisset. Roderic. Santii Hist. Hist. p. 4. c. 5. ex antiquis Annalib.

(r) P. Heylin. 46. I.

(f) Eneid. 2.

(i) Luc. p. 17.

- him, he speaks, or rather pronounceth in this manner, (a) *And read him though we have, yet we are not satisfied.* And this is somewhat a strange Case. Three great Princes successively, the one after the other, and foure *A. bishops* of very eminent parts, have been so satisfied with the truth and learning of this Book, that they have impos'd it to be chain'd up, and read in all Parish-Churches throughout *England and Wales*; and yet careth
- (a) *Art. 18. 17.* (x) *Gallio* for none of these things; For we *Dm No-*
sotros are not satisfied. And why good Gravity, are not you satisfied? Because *Eusebius* speaking of the Church at *Tyre*, hath it in the *Greek*, *ἐν μέσῳ*, which is not (as (y) *Bishop Jewell* interprets) in the midst of the Church among the people, but
- (y) 3. *Articla*, (z) in the middle of the Chancell in reference to North and South. And well said *Doctour*; I had thought *Eusebius* (or rather the *Panegyrist* in *Eusebius*) had been describing in that place a brave Chancell set all about with Seats and other Ornaments, and that he had placed the Altar in the very midst of that Chancell. But I see I am mistaken, and so is
- (z) *Pag. 53.* (a) *B. Jewell*, (b) *B. Morison*, (c) *D. Falk*, (d) *Hos-*
pinian, (e) *Mornay*, and (f) *Monsieur Moulin*, as well as I. For the *Panegyrist* it seems is there painting a *Sea-card* of the Winds, or the foure points of Heaven; & having set down the North, and the South, he placeth in the middle of these two the aforesaid Altar. But the *Doctour* in this Concept, is (as *St Phillip Sydney* calls it) *Heavenly wide*, as wide from the true sense, as the North of the Heaven is from the South. For if this
- Altar*

(a) *Artic. 3.*

p. 145.

(b) *Instit. l. 6.*

c. 5. p. 262.

(c) *In 1 Cor. 11.*

p. 528.

(d) *De Orig. Al-*

tar. c. 6. p. 35.

(e) *De Miss. l. 2.*

c. 1. p. 177.

(f) *Resp. a la**Repliq. controuv.*

12.

Altar stood along the Eastern Wall, and because fixed in the Middle of that wall, is sayd to bee in the midst of the Chancel, a Grecian would not call such a posture, & you or understand what you meant when you sayd so; but, ἀνὰ μέσον τοῦ ἁγίου, as (g) Euclide himself terms it, over-aneast the middle of the wall, as the Septuagint describe the situation of the Altar of Incense (which is your own instance in the next line) to be (h) ἀνὰ μέσον τοῦ ἁγίου, over-aneast the veil of the Temple. Nor is it conceivable how this Altar should be in the middle between North and South, rather then in the middle between East and West; All substantiall bodies here on Earth being equally measurable by those four postures of the Heavens, as the (i) Philosopher tells us.

But (like a child in a sandy bank) look what fine structure the Doctour had here built up with one hand, he straight-way in the very next words of all, pulls down with the other. (k) For now the Altar might possibly be plac'd in the middle of the Church, in imitation of the Jews, with whom this people were mingled. Well, this Doctour is full of Miracles in his writings. I had read of an (l) Altar heretofore, suddenly got up from Earth to Heaven; but of an Altar so soon toppled down from Heaven to Earth, I never read before this time. But he had as good let the Altar alone, where he had plac'd it: For it shall not serve his turne. For Tyre thought it was in Syria; (m) yet were the people thereof never mingled with the Jewes, nor the Jewes with them, untill their embracing of the Christian

(g) Elem. Li. propos. 32.

(h) Exo. 30. 6.

(i) Aristot. de celo, & mundo. l. 1.

(k) Pag. 54.

(l) Piccol. De Stellis fixis, Cum victoriâ obtinuiscent Dii, Aram inter sidera collocarunt. p. 50.

(m) Adrich. in Asier, in description. Tyri, pag. 10. c. 2.

Faith, after the utter ruine & subversion of that Nation, saith Adrichomius. Nor was the Altar of Incense in the midst of the Temple, as (n) he likewise unlearnedly relates. (o) For Herods Temple was sixty cubits long; twenty within, and forty without the Veil; And this Altar was close unto the Veil: as (p) Testatus and (q) Ribera do fasten it; and therefore farre from the midst of the Temple. But it stood indeed in another midst; in the midst between the Table on the North, and the Candlestick on the South thereof, saith (r) Phile Judaus. Nor lastly, is any thing observed truly (though the refuting thereof be altogether impertinent) which this man sets downe in all this Section; unlesse it be, that the word Altar is named in Eusebius. It is not true, that the gate or entrance of this Church is said to be open to the East: nor is there any such thing in Eusebius. It is not πύλη, but πρόπυλον, not a Gate, but a Portico, or a shady walke; nor is it of the Church, but περιπαζικον, of the Cloister about the Church. To be short, there is (as I said even now) in this passage nothing related sincerely, but, that the word εὐσεβίασις is there indeed. But then it is as sincerely to be replied, that this Altar is by and by after interpreted to be a Metaphoricall Altar, ἁγιασμός, the Sanctification of a Christian Soul; as we heard (s) before. And so much for Eusebius. The next he takes in hand, is the fifth Councell of Constantinople, (t) as it is there called (by poore B. Jewell that never saw it) being indeed the Councell Sub Agapeto & Menna. And how should we have

(n) Pag. 54.

(o) Iosephus de bello Iudico, l. 6. c. 6.

(p) in Exod.

30. 5.

(q) De Templo, l. 2. c. 8.

(r) Lib. 3. De vita Mosi.

(s) Cap. 4.

(t) Pag. 54.

have done, had we not known under whom this Councell was held? and any man would sweare, that correcting B. Jewell so punctually, he should be now in the right. But the poore man is abused by some wag that fits him with these Exscriptions. *Agapetus* was dead before this Councell was held. And if he had but read any one *Action*, he could not but have found it out, *Agapetus of blessed memory*, &c. It was held by *Menna* the Patriarch, in the vacancy of the See of Rome, between *Agapetus* and *Silverius*, as (u) *Binus*, (x) *Carazana*, and (y) *Coriolanus* do state it. Well, in this Councell he finds, that *καθὰ τὸ Δυσιασπτό*, cannot be properly interpreted (as B. Jewell would have it) round about the Altar, but before the Altar: as the Noblemen standing before the King, may be said to be about the King; and the Angels in the Revelation, round about the Throne. I had thought the throne in Heaven had been safe enough, and had needed no wall to rest upon; and that the Angels might be as conveniently conceived to compass it about (as all Interpreters expound the place) as to cast themselves into a half-Moon in this sort, before the presence of Almighty God. But what *Authors* hath he for this new conceipt, to weigh down these great Names that expound it otherwise, as (z) *Bishop Jewell*, (a) *Mornay*, (b) *Hospinian*, and others? None, but the learned judicious *Divine* his own self. Then I must tell him, that S. (c) *Basil* in his *Liturgie* doth otherwise interpret those pictures in Heaven; *Θεὸς μετὰ τὸν κόλπον τῆς Σεραφίμ*, The

- (u) *Binus*,
tom. 2. Concil.
p. 422.
(x) *Presidentia*
Menna, p. 164
(y) *Breviar.*
Chronol. p. 166
tempore inter-
regni & summi.
Concil. p. 454.
(z) *Artic.* 3.
p. 143.
(a) *De Missa*,
l. 2. c. 1.
(b) *Lib. de O-*
rb. Altar. c. 6.
(c) *Bibl. vet.*
Parr. tom. 2.
p. 45. See like-
wise *Dionysius*,
Athanas, and
Chris. cited by
the Bishop of
Durham to the
phrase of *κα-*
θὼς and
περιστὰς τὸ
δυσιασπτόν.
Instit. l. 6. c. 9.

Seraphims stand round about thee, in orbem, in a ring, or perfect Circle, as Gentian Herues doth there expound it.

And for the passage in the *Councell*, *ἐκκυκλῶ*. I will be bold to say, that it cannot possibly be thus interpreted in *Greek* or *Latine*, if we examine but the phrase it self. For the *Greek*, (d) *Budaeus* handles of purpose all the *κυκλῶν* and *compassings* in this kinde, that are to be found in any good Authour, and hath not one acception of the word for an *imperfect compassing about*. The *Greek* (e) Scholiast upon *Homer* will have that onely to be termed *Circular* *ὅς τε ἴσ' ἔκλυε*, which hath in it no Corner at all, as your eye will let you see all your *half-Moons* have. And (f) *Hesychius*, an excellent *Grammari- an*, doth tell us, that in *Geometry*, a *Circle* is a kinde of *Circumference* caried about with one line: which cannot bee said of men standing in a *half-Circle* before the front of a Throne, or the face of a King, according to this *English* Phraiser. And then if we come to the *Latine*, *Tully* himself doth end the Controversie, putting both the words with their differences before our eyes. (g) *Circulos aut semicirculos consecrari*. Intimating by the former, saith (h) *Budaeus*, a Company of men *in orbem collectorum*, gathered into a perfect round; by the later, a concourse of people before one man, as it might be before a publick Reader in Philosophy. Where you finde a cleare distinction betweene a *Circle* and *half-Circle*. I will conclude this Grammaticall Question,

(d) *De Budaeus*
Comm. p. 1494
6. 1495.

(e) *Eustathius* in
ultim. *Iliad.*
pag. 1462.

(f) *In Verbo*
Κύκλος.

(g) *Cicero* l. 1.
De finibus.
(h) *Comment.*
l. 6. p. 1494.

Question, with *Eustathius* his note upon *Pandarus* his Bow; where (i) *Homer* saith, —κυκλοτερῶς μίγα τόξον ἔτρανε, That hee drew his Bow into a perfect Circle. Whereupon *Eustathius* observes, that the Bow of it selfe cannot be said to be κύκλος, a Circle, but Σκολιὸς or ἀγκύλος, a bowed or crooked thing, untill the Armes of the Archer draw it with such a strength, that both the ends meeting in one, doe fashion the Bow to a perfect Circle. And so the people flocking about the Altar in this Councell, did not resemble a bended onely (which *Homer* would have exprest by Σκολιὸς or ἀγκύλος) but a full-drawne Bow, (which *Homer* will have to bee κυκλοτερῶς) and therefore are said to stand about the Altar ἐν κύκλῳ, in a perfect Circle.

But to leave the Grammar, and come unto the Businesse. There is nothing more cleare in Antiquity, then, that not onely this Altar in Constantinople, but all the Altars and Communion-Tables in all the Eastern Churches were so situated and disposed, as they might be compassed round about by the Priests and Deacons, In the ἑσῶνα, or Chancel, there be two Altars, whereof the greater stands in the midst of that Room, and the lesser close by, at the left side of the greater, (k) saith *Gentian Herwet*. There be in those Churches two Altars: the greater is in the midst, and called the holy Table; the lesser is called the Prothesis or Table of Proposition, saith the (l) Setter forth of the Greek and Latine Liturgies. In the Greek Temples there is but one high Altar, and that placed in the middle of the Quire, saith

(i) *Iliad* 4.
Which *Nazianzen* imitates in his description of the divell:
Εγγὺς δ' τοῦ εὐτὴς, τὰξω δ' ἐπὶ πικρὸς δίσκος. Νεῦρα κύκλον ἔγχε δάκτυλον, ὃ γλυφίσιν. *Nazianzen* Carm. 54.

(k) *Ad lesserem*, in the translation of the Greek Liturg. 1560. p. 115.

(l) *Bibliotheca* ver. Patrum tom. 2. in Annot.

(m) In his Edition of the Greek Liturgy at Paris, 1560.
(n) Pag. 13. 25 it is set forth in G.L. by S. Andr.

(o) Biblioth. Vet. Patr. tom. 2. p. 64.

(p) Ibid. p. 40.

(q) Constat. altera habita ad Tharalæ. n. 2.

(m) *Claudio Saintes*. Κιναδου, I will compass about thine Altar, saith the Priest, in S. (n) *Peters Liturgie*. Be not ashamed, O Lord, of any of us that compass thy holy Altar, saith S. Basil in his Liturgy. The Deacon takes the Censer and fumes the holy Table κινῶ, i.e. circumcirca, saith *Hervetus*, round about, in S. *Chrysostomes* Liturgy. And in another place of the same Liturgy, the Deacon perfumes the holy Table (p) ὑποδι, in all the circuit and compass thereof. Lastly, (q) *Synesius* saith, that he will κινῶμεν, compass about the Altar of God, in one of his Epistles. Where you may observe, that these three last, together with the Priest in S. *Peters* Liturgie, are but single men, and cannot possibly be expounded to go about the Altar, in the *Doctours* absurd Interpretation. For standing in the face of the holy Table, as Noble-men do before a King, is not for one man to compass about, or for one man to incense about the holy Table.

Have made sport in the Greek with the Council of Constantinople, he doth as much in the Latin with S. *Augustine*. The like mistake there is, if it be lawfull so to say (as no doubt it is lawfull for such as you are to say any thing;

(r) *Virgil*. *Æneid*. 1.

(r) *Hæc aratnebitur omnes*.

having, if any man should call you in Question, an Altar, as the Poet saith, to flie unto) A mistake there is, saith (s) he, in the words of S. *Austin*. For that which hath been alledged from him, being the 46 Sermon, not the 42, (Another correction of *Magnificat*; the (t) Sermon being the 46 in the late, but the 42 in *Bedes* Numeration, which Bishop

(s) *Theolog. Levan. in Oper. S. Augustin. Tom. 10.*

Jewell

well followed) *Mensa ipsius est illa in medio constituta*, clearly, and without ambiguities, is not to be interpreted, as it is translated by B. (u) Jewell, and B. (x) Morton, and applied in the same sense by (y) Moruay, (z) Hospinian, (a) River, and all our Divines) *the Table set here in the midst, but, the Table which is here before you*. Now because he saith it appeares so clearly; I will appeal, not to those great *Worthies* I named even now, but to every *School-boy*, Whether *literally* and *Grammatically*, *Medium* doth not signifie the *middle part or space*; (being in truth a *Geometricall* word of proportion, as *Aristotle* notes in his (b) *Ethicks*) and whether, when it signifieth a *thing set before us*, it be not every where taken for a *Metaphor*, and a *figurative Phrase*, whē a *Reason* or any other thing, (c) *not so obvious before*, is newly produced, and so presented unto us; as if a massy substance should be so layd in the midst between us, that (unlesse we close our eyes) wee cannot but behold it. The *Greek* (from whence the *Latine* word, as (d) *Scaliger* observes, is derived) is therefore call'd *μίσον*, because it doth (e) *withdrawn* *itself*, take out an even share or proportion from either extreme; which every thing doth not do that is *only set before us*. And (because these conceipts are fitter a great deal to be refuted by *School boyes* then *Divines*) observe I pray you, that the *Latine* word for a *Table* was not alwaies *Mensa*, but at the first *Mesa*, from the *Greek* word *μίσον*, saith (f) *Varro*; because this *Vtenfill*, saith he, is ever plac'd in the very middle space between us. So that according to this

great

(u) *Artic.* 3.
p. 145.
(x) *Instit.* 1. 8.
c. 5.
(y) *De Missa*,
l. 2. c. 1.
(z) *De Orig.*
Altar. ubi su-
pra.
(a) *Cathol.* Or-
ibid. tom. 1.
q. 29. p. 514.

(b) *Lib.* 5. c. 7.
(c) *Hæc non*
sunt quæ sita
ex occulto a
liquo genere
literarū, sed
sumpta de
medio. *Cicero*
Orat. pro domo
sua. *In medio*
posita, Things
obvious to every
one. *Idem.* *lib.*
1. de Oratore.
(d) *De Causis*
Linguae Latine.
(e) *Etym. magn.*
or μίσον
τὸ μίσον
τὸ μίσον
τὸ μίσον
τὸ μίσον
(f) *Mesa quod*
a nobis media
a Græcis με-
σα, inter, sa di-
citur potest. *De*
Lingua Latina
l. 4.

(g) *Mattia. in
Lexico. Bro-
censis in Co-
vtrruvitas
Spanish Diction-
ary.*

(b) *Pag. 56.*

(i) *Vaum ge-
nus Catechu-
menorum, qui
audiebant
verbum Dei,
sed, nondum
petierunt Bap-
tismum, dice-
batur Audien-
tes, five Audi-
tores. Iustel. in
Cod. Can. Ec-
cles. vet. pag.
150.
And they
stood ἐκτός,
ἡ ἐκκλησία,
without the
Church, untill
the reading of
the Gospel.
The Symb. on
Hymenop.
Tom. 1. pag. 53*

great and ancient Critick, (with whom the (g) modern do concur) it cannot properly be called a *Table*, unless it be placed, as *S. Austin* reports it, *in Medio*, in the Middle. But however *Etymologies* may seem more pretty then *weighty Arguments*, it is impossible it should be used by *S. Austin* in this place in that *Metaphoricall* sense, which is here before you. For the man will not be so senseless, I presume, as to say, that *Medium* doth properly signifie *before*; as that the *Vertue* in *Ethicks* is to stand *before* the two *Vices*, or the *Argument* in *Logick* to stand alwaies *before* the two *Extremes*: but that he explains his meaning by that other phrase, (b) *afferre in mediū*, to bring it to us, or *before us*, so as we may use it as freely, if we please, as we do the *meat* and *drink* upon the *table*, for that very purpose laid before us. *Such and such a thing was then to seek, but now afferam in Medium, I will lay it before you.* Now will I make a *School-boy* (whom with his *Book of Phrases* the *Doctour*, hath given us for a *Companion* in this place) easily conceive, that *S. Austin* could not possibly mean it so in these words: (though the *Doctour*, when he scrubbed up this leaf, did little dream of what could be objected.) For the *Table of the Lord*, or the *Sacrament of that Table*, was not to be brought unto, nor to be set before these, to whom *S. Austin* addresseth his speech in this place. For he speaks unto the (i) *Audientes*, a sort of *Catechumens*, and not unto the *Fideles*, or *Faithfull*, in this Passage. Hee tells them, that they are as yet to be fed by *Preachers*, not by *Sacraments*; and bid them

ply

q Being as yet
Gods Billognos
as it were, Ty-
rones Dei.

Aug. l. 2. De Or-
shod fide. ad Ca-
lectum. c. 1.

Novitoli, Ter-
tal de Penit.

cap. 6. And their
Pew was extra

Ecclesiam,
Ls Cerdal vol. 1.

l. 5 p. 275. *Eg-
w

Ths Exlanotias
er to 103 dno.

Theorians in
Legit. Arnach.

1 Ecclef. Pel. lb.

4. dist. 14.

untill after two or three further degrees of Ec-
clesiasticall discipline, you doe your selves likewise
grow to be of the number of the Faithfull. And
whether we shall believe this School-boys device,
or S. Augustine expounded by himself and all an-
tiquity, I leave to the consideration of the lear-
ned Reader.

But what needs this wresting and writhing
of Histories, Fathers, and generall Counsels? It is
such a new thing in Israel, that the Tables here-
tofore, and the high Altars afterwards did stand
in the midst of the Church or Chancell? or at
leastwise, so farre from the Wall, as the Priest
and Deacons might stand round about them?
Did ever any learned Papist make a question
of it? Let this fellow but travell into any part
of the World where Altars stand, and he cannot
but blush to impose such Dreames upon the peo-
ple. For the practise of the Eastern Church, I
have already set down rather too many, then
too few Examples. I will do the like now for
the Western Church; First quoting the Authori-
ties of some learned Pontifician Writers, an-
cient and moderne: And the Presidents an-
swering these Authorities in all ages and in all
Countries whatsoever. Howbeit I found some
difficulty herein: for being laugh't at by all
Strangers for making unto them such a foolish
Question, as they derid it; when I came home
to my Study and mine own Books, I found
it such a silly thing, that very easinesse made it
hard to bee related in a serious manner: as (r.)
Master

Master *Hooker* speaks of not an unlike subject.

For my *Authors*; I will begin with *Wald-* (Lit. de rebus
Ecclesiasticis. c. 4)
fridus Strabo; who, though he was but a blinker,
and saw (as this *Doctour* doth) but with *halse an*
eye; yet could he see, that the *Christians* in the
beginning did place their *Altars* *indifferently*, in
diversas plagas, East, West, North, and South;
and gives a reason for it, not to be easily refu-
red; *Quia non est locus, ubi non est Deus*; God is as
well the God of the West, North, and South,
as he is of the East: and it is *Paganish* (as *Mi-*
nutius Felix well observes) to make him more
propitious in any one corner of the world, then
hee is in another. And this *Strabo* died about
the *yeere*, 846. One *Aloysius Novatimus*
writes as much upon those words, *Circunda-*
bo Altare tuum; That their situation was such in
former times, that the *Priests* might encom-
passe round about the *holy Altar*. But the most
learned in our Age, of all that have dealt
with *Rites* and *Ceremonies*, is *Iosephus Vice-*
comes; who both out of the *Tombs* and *Sepul-*
chres of the *Martyrs* (the first place elected in
the Church for *fixing* of *Altars*) and specially
out of that passage in *Eusebius* we spake of be-
fore, takes it for a vere cleare and indubitable
Assertion, *Altaria medio in Templo alata*
fuisse, that *Altars* were placed heretofore in
the *midst* of the Church. And *Bellarmino*
himself, together with *Snarez*, do willingly
allow they may be fixt in any posture *propter*
loci commoditatem, if the *conveniency* of the place

*Deo cuncta
plena sunt. V-
bique non tan-
tum nobis pro-
ximus, sed in-
fusus est. p. 75.
Ista non prima
& maxima
contumelia est
habitationibus
Deos habere
distictos?
Arnob. l. 6.
u. Gabelm. Ei-
sing citatus a
Melchior. His-
torpio. proxim-
in Waldfridum.
x. Sacrorum E-
clesiorum. l. 2. c. 3.
y. L. 2. de Antiq.
diffinitibus, c. 28
z. De cultu San-
ctorum. l. 3. c. 3.
a. In 3 partem,
tom. 3. dispn. 81.
§ 6.*

b Rom. Pontific.
Greg. 13. Circu-
it ter Altare, p.
144. semel, 145
semel. 146
et the Ch. plaine
must presume it
continue cir-
cumcundo, p.
144.

shall so require it. But the main authority I re-
lie upon, is the (b) *Roman Pontifical*. Which in
the ceremonies of the Consecration of the *Al-
tar*, enjoynes the *Bishop* (in three severall places
at least) to compass the *Altar circumcirca*, round
about. Which were it fastened to the East-end,
were impossible for a Monke to perform without
a good *mind* prepared before-hand for the fitter
accomplishment of that service. And these au-
thours may suffice for a Question that admits of
no more difficulty.

In the *Precedents*, I will beginne with *Rome* it
self; and first, with the famous place called
(a) *Catacomba* (a word of a mongrell composi-
tion, halfe *Greek*, halfe *Latine*, and signifying as
much as were the *Towrs*) a kind of vaulted Church
under the earth in a manner of a semicircu-
lar form, seated not unhand somely round a-
bout; wherein the ancient *Bishops* of *Rome*
were wont to repose themselves in time of
persecution. (v) In the very midst whereof there
stands a most ancient *Altar* of Marble, under
the which lay for a time the bodies of *S^t. Peter*,
and *S^t. Paul*, and upon the which it was not
lawfull heretofore for any to officiate beside
the *Pope* himselfe, untill *Papae Quintus*, in our
memory, licensed by a special Bull, all other
approved *Priests* to do the like. That's for the
time past. For the present, *S^t. Peters* Body being
removed by *Constantine* unto *S. Peters* Church in
the *Vatican*, and the great *Altar*, called *Altare
Maggiore*, consecrated by *Pope Silvester* over
the

the same (which is recorded in a Booke kept in that Church, called *Codex S. Petri*, preserved to this day) the posture of this high *Altar* was in the *midst* of the Quire, and such from the beginning, that (e) *Clement Octavus* had room enough to erect a new *Altar sopra de esso*, above this former *Altar*: which hee consecrated, assisted with 38. Cardinals, 26. of *June*, 1594. And this very Pope, *Urbane* the eighth, re-edifying and enhancing the old *Altar*, did not offer to change the position or situation of the same. So that the Pope himselfe is more tractable in this point, then this heady *anthour*. From *Rome* I must leade you, as my Books leade me, to *Millain*, and let you see, that untill Cardinal *Borromeus* (made a Saint it seemes for this service) did demolish them, the *Altars* had an indifferent situation in any part of the Church; as, under the (f) *Pulpit*, where Gods Word was preached; under the *Organ-loft*, whence God was prayed; and under the *Reading-deske*, where the Gospell was deliverd. And this continued thus, untill within these threescore yeeres. And yet in this severe *Reformation*. which that Cardinal made in all the Churches of the State of *Millain*, hee doth (g) require, that there be left a space of eight Cubits at the least betweene the high *Altar* and the wall, to admit the assistance of more Priests and Deacons, at Feasts, of Dedications, and other appointments of *solemne Masses*. And this is more liberty yet, then our *Doctors* will afford. Howbeit, this Cardinal was so se-

*c Roma See
van. l. 2. c. 4. p. 31.*

*f Altor Eccles.
Mediolan. part.
4. l. 1. de fabr.
Eccles. p. 569.*

*g Altor. Eccles.
Mediolan. part.
4. l. 1. de fabr.
Eccles. p. 569.*

h By Farina one of the Order of the Humiliati, set on by three Priors of the same Order. Ripamontius. Hist. Eccle. Mediolan. parte 3. l. 3. p. 155.
i Crantz, in Metrop. l. 1. c. 24.

vere a *Prelate*, that hee was once shot at with a *Pistoll* by some of his (h) *Clergie*: whereas God forbid that any man should discharge ought at *D. Coal*, unlesse it be a *Shot* of *Iests*, or a *Peal* of *Laughter*.

From *Italy*, my Books transport me to *Germany*, where I heare (i) *Wittkind* the ancient *Saxon*, telling *Charles the Great* (who much endeavoured, and at last effected his conversion to Christianity) that hee observed a great deal of cheeresfulness and alacrity in the Emperours face (cast down before) when he began to approach that Table which was in the midst of the Church. And (k) *Hospinian* tells us, that in the Reformation which the *Helvetians* made at *Tigure*, 1527, they found that of old time the *Font* had been situated in that very place, where the *Papish high Altar* was then demolished. And looking for more, I find that (l) *Chemnitius* notes that *Altar* in the *Vatican* we spoke of before, to be placed, *ante Chorum*, before the very *Quire*; which my former *Authour* had not observed: And that (m) *Beatus Rhenanus* makes a generall observation; that these *Wall-altars* in *Europ*, are nothing so ancient as the *Churches*, but of a much *fresher* and *later* *Erection*. Which D. (n) *Fulk* proves both of our *Altars* and *Chancells* here in *England*, by many pregnant *conjectures* and *probabilities*.

o Le Theatre des Antiquitez de Paris. l. 4. p. 1098. out of Surgerious a m. f. of that Abbey.

In *France*, they do not fasten (as I am informed) the *high Altars* to the *wall*, but the *lesser*, or *Requiem Altars* onely. In my (o) Books I finde a most rich *Table* in the Abbey church of *S. Denys*, all

all beaten gold, enchaſt round about with rich and curious precious ſtones : to the beautifying whereof (as the children of *Iſrael*, to the enriching of the Sanctuary) the *Kings, Princes, Prelates*, and *Nobles* of that Kingdom, parted with the *Stones* of their chiefeſt *Rings*; as *Sugerius* : an ancient *Abbat*, who hath recorded all the curioſities of that religious houſe, doth report at large. This *Table* is not laid along the *Wall*, but ſtands *Table-wiſe*; and by the *Inſcription* muſt needs have been uſed heretofore for a *Communion-table*: It being this,

Da pro preſenti, Cœli menſa ſatiari:

Significata magis ſignificante placent.

That is,

Let this food us for heavenly food enable,

The ſignifying for ſignified Table.

I doe (p) read likewiſe, that the *holy Altar* in the ſame Church placed before the Tomb of *Charles the bald*, ſtands in a manner in the miſt of that *Room*. But theſe poſtures are no ſtrangers in that *Countrey*.

Now having led you a long round to viſit the ſites of the *Altars* in *Rome, Italy, France, and Germany*, I will bring you home again unto your owne *Countrey*, and deſire you to mark well, how *Auſtin* the Apoſtle of the *Saxons*, placed his firſt *Altar* in the Cathedrall Church at *Dover*, dedicated to *S. Peter* and *S. Paul*. This Church hath
in medio ſuſpene, almoſt in the very miſt thereof, an *Altar*, dedicated to the honour of *S. Gregory* the Pope, vpon the which the *Prieſt* of the place doth

p Le Theatre des
Antiqu. t. 1. 4. p.
1102.

q Beda Ecclef.
Hiſt. Gentis
Anglor. l. 2. c. 3.

every,

every Sabbath-day perform the Agends of this Austin and S. Gregory. And shall we believe, that no Church of all the English Nation, did imitate herein her first Metropolis? It is impossible it should be so. But wee may the more reasonably presume, the conjecture (for I dare not otherwise pro-

r An answer of
a true Christian
to a countrys Ca-
tholick, Art. 6. 14

found it) of (r) D. Fulk to be worthy of further consideration. That if you marke the most part of the old Churches in England, you shall plainly see, that the Chancels are but additions builded since the Churches. Also that some Churches are bulded round, as one in Cambridge, and the Temple in London; to which may bee added the old Pantheon in Rome, called by the Moderns, *Sancta Maria Rotunda*. And many Churches (if you mark it) which are of the *Gothick* building, have their steeples at the east-end. Lastly, a number of our old Churches have their *Isles* of such a perfect *Crosse*, that they cannot possibly see either *high Altar*, or so much as the *Chancell*. A shrewd argument that the *holy Tables* in England were not fixed as the *piety* of the times would now have them, when these Churches were first erected. I will conclude all this discourse with a couple of rich and curious *Tables*, presented unto the two great Mother-Churches of the world, *Rome* and *Constantinople*, and leave it to your *considerations*, whether they were so richly enchas't and adorned to lie along against the stone-wall. The first was *Pulchelia's* *Paupers*, a *miraculous thing* for wealth, all gold and precious stones, and wrought thus of purpose by that incomparable Lady, *Virgin Mary*, for a

f Sord. Hist. Eccl.
l. 9. c. 1. Nieceph.
Calist. l. 14 c. 2.

holy

holy Table, as both the *Greek Historians* affirm.
 The second was sent from *France*, by *K. Pipin* (1) *Cont. Sirm.*
 to *Pope Stephen*, and him by to be dedicated to *Pope*
S. Peter, and falling short of that *Pope*, came into
 the hands of *Paul* his Successor; Who in his
 Letter back again to the King, doth not say he
 turn'd it to an *Altar*; but that upon that very
 Table, which he received with *Hymnes* and *Leta-*
nies, and consecrated with *Oyle*, he offered *Sacri-*
fice of praise to almighty GOD for the prosperity of
 his Kingdom. This Table is still in *Rome*, and was
 never laid along any Wall. And because I will
 be better then my promise, I will propound unto
 you a third Table, farre exceeding the other two,
 as having in it all the riches of the Land and Sea,
 (as mine author describes it.) And this was real-
 ly, *αγια ημεζα, a holy Table*, offered up by *Iustini-*
an in the Temple of *Sophia* in *Constantinople*. This
 had a long and admirable (2) *Inscription* engra-
 ven, *αυτοδον, round about it*, *Τα οτι εν Αουρι αερωσι οδω*,
Sec. Wee offer here Thine of thine unto Thee, &c.
 Half which *Inscription* could not have been seen,
 had this Table layn along the Wall. And so much
 in defence of *B. Jewell* exposition of that passage
 in *S. Augustine*.

The last author quoted by *B. Jewell*, is *Du-*
randus, whom this man turns over with another
Plumme; That, *In medio Ecclesie operni os meum*,
 is as much in good English, as, *I open my mouth*
in the midst of the Altar. So that these two words
In Medio,

Illud (3) *Coramplie est, ubi inest quicquid velit.*

Ff

It

(1) *Cont. Sirm.*
Tom. 2. p. 51.
ad. Ann. 761.
 (2) *Georg. Ce-*
drenus Compend.
Histor. ad An-
num. 32 Iustini-
niani. p. 317.
Τα οτι εν τω
συντοι αερωσι
οδω οι δολαι-
οι, Κεσι Τεσ-
νιαρις η Θιο-
δεα, α ου
αυωδς αερωδ-
εα, Τη η Λογα
τη Θω, ο ου-
κα Τελς η ου-
αυωδς αερω-
ημων, η ημεας
εν τη ορδοδω
ησει ου διαπα-
ρισον, η η πο-
λιταν η ημω
επισευααι, εις
ησαν ουδ-
εαν αυησων,
η ευλαξον
αποσκειας τ
αγιας θεοτοκου
ηδον παρδον
Μαεας.

(3) *i. Cornucopia*
Plutus in Pseu-
dolo.

It is his *Cogging-box*, to strike what casts of the Dice he lists to call for. If he have to do with *Eusebius*, *in medio* signifies, *between North and South*: If with *S. Austin*, *In medio* is to be construed, *to us*, or *before us*: But if with *Durandus*; why then, *In medio* against him, is *in the midst of the Altar*. But

Durus Durandus jacet hic in Marmore duro.

That is,

*You do but knock whilst you gainst Durand warble,
Your head of Glasse against his head of Marble.*

y Durand. Rei.
divin. l. 1. s. de
Altari.

For hee doth with a witnesse *Aperire os suum*, open his mouth so wide in this point, that he devours all your Books at one Gobbet. (9) *Per Altare Cor nostrum intelligitur, quod est in medio corporis, sicut Altare in medio Ecclesie*. By the *Altar* is to be understood the heart, which is in the midst of the *Body*, as the *Altar* is in the midst of the *Church*. If you be a good *Ramist*, analyse these words a little. No sensible *Sacrifice* is offered upon the heart; which makes an end of your first Section. A *Materiall altar* cannot become a *Predicate* to the heart: which makes an end of your second Section. The heart is situated in the middle, and not in the *becker* of a man; which gives a whip to our third Section. So that you had been as good let *Durand* alone, to sleep and take his nap in *Moralizations* and *allegories*, as awake him thus between Hawk and Buzzard, to blast the faire hopes of your expected conquest.

But hang *Durand*; he is but a child to those

gray haire and hundreds of yeeres, that the *Wall-altar* is able to shew. And this shall be made to appeare in *one* (2) word, and all this Combate ended at one Blow. For as the *Greek* Proverb saith, that the *Foxe* hath many tricks, but the *Hedghog*, though but *one*, yet a great one; to winde up himselfe towards a combate, so that his adversary shall have nothing but (a) *Prickles* to fight against: So saith the *Dofour* here; that although *B. Iewel* was put to many shifts in this kinde, and to call for the helps of many *Fathers*, *Councells*, and *Canonists* to protect his cause; yet my *Dof* *Nofitroy* will not lay hold on any such poore advantage. We will allege one Testimony, and no more but one: Pero, But such a one as shall doe the businesse, as shall give very good assurance of that generall usage, (that the holy Table lay Altar wise all along the East end of the Church) and that is this: *Socrates* in his *Ecclesiasticall History*, lib. 5. cap. 21. speaking of the different Customs in the Christian Church, saith of the church of Antioch, the chiefe city of Syria, that it was built in different manner from all other Churches. How so? Because the Altar was not placed to the East-ward, but to the West-ward. *Nicephorus*, lib. 12. cap. 24. observes it generally of all the Altars in that City, and notes withall, that they were situate in a different manner from all other Altars. I have set downe these words entirely and at large, because I intend to let the Reader see the sillinesse of this Braggard, in understanding never a word aright of all this passage, which

a Plin. Hist. natural. L. 9. c. 12.

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a *Plin. Hist. natural.* 9. c. 12.

b P. 20.

See Socrat.
ex officina Rob.
Steph. Lutet.
Paris. 1544.
p. 29.

d. De Misse
vinius, lib. 2. c. 5.

hee so much insists upon. And first, this must needs be a *Hall* hee hath learned from (b) *Laine Giles*, to borrow *Quotations*, *Mistakes* and all. For this place of *Nicephorus* is not to be found, *lib. 12. cap. 24.* but *lib. 12. cap. 34.* And I bestrew him for this trick, making me to read *Nicephorus* all over in a manner to finde it out, and to runne thorow so many strange *Miracles*, that I am now much disposed to beleieve any man that speaks of his own, though not this *Doctor* yet, because he speaks (as you see) out of another mans knowledge. And for *Socrates* likewise, though in *Laine* he cites him right (according to *Museus*, his Translation) yet in the (e) *Greek* (which hee takes upon him to have read) it is not *lib. 1. but lib. 22. Chapter.* So that this may be truly called, *Laine Giles his Hallings*. Secondly, both his *Anthours*, *Socrates* and *Nicephorus*, when they enter into the Discourse of this Variety of *Rites* in the Christian Churches, set down this Rule for a Proeme, That *it noway infringeth the Unity of the Faith*, so as it is not materiall to the true piety of the times, how our *Tables* are placed. Thirdly, these *Historians* do not note these *Rites* of the *Altars* of the City of *Antioch*, as different from all other *Altars*, (this is an addition of *D. Caal*) or from the generall practice of the Church. No such matter. *Sed ab Ecclesia Romana Ceremoniis discrepasse*, that they varied in these *Rites* from the Church of *Rome* onely, as (d) *Iosephus Vicescomes* proves at large. Fourthly, this man pitifully forgets himself,

lesse it be true what some report; that the
Pamphlet was pen'd by more then one. Doth
 not hee say that *Antioch is the chiefe City in Syria?*
 And did not hee say, but two * leaves before, c Pag. 54.
 that *all the people in Syria might possibly place the*
Altar in the middle of the Church, to comply with,
and allude unto the Jewish Altars? * And was not f See this proved
 both the Temple at *Jerusalem*, and the *Altar* by D. Will., 6 ge-
 there, builded towards the *West*? This *Dissour* ne all Contra-
 may have a good wit, because hee hath a *very bad* verf. q. 6.
memory. Fifthly, the man surely hath not seene
 the *Greek*, nor observed well *Museus* his *Trans-*
lation. For neither *Socrates* nor *Nicephorus* do
 say, that the *Altars* were placed to the *West* ward,
 or did stand *West* ward. All these are mistakings.
Socrates doth not speake at all of any *temple* or *posi-*
tion of these *Altars*, but of the *Churches* onely.
Nicephorus, who copied him out, addes (besides
 his Authour) the *posture of the Altars*; but present-
 ly corrects himselfe in *Socrates* his word, that
 his meaning was the same with *Socrates*, that
 the *Altars* there did *not* stand, but *look* and g As he is pleased
carry an aspect west ward, where ever they were to call himselfe:
 sited and fixed. And this is the true point in
 Question; not *where the Altars stood*, but to what
 part of the *Heavens*, hee that officiated upon the
Altar, did bend his looks, as *Walafridus Strabo*,
 though a *paupre habesque*, a poore and heavie Hoc opus
 Authour, did better state it then this *Do-* exiguum Vala-
ctour. It is true indeed, that as these *Historians* fridus pauper
 write the *Churches* and *Altars* must be built *at the* hebesque,
east, so as the *Priest* may turne a contrary way to that Though he was
 they indeed in omni
 they doctrinarum
 they genere cele-
 they berimus.
 they Coniunct. Xijmo
 they ger cited by him
 they corpins.
 they (b) De rebus
 they Eccles. cap. 4.

k. d. tid. 3. p. 146

1 pag. 13.

m De cultu
Sanctor. l. 3. c. 3
n Suarez in 3^{am}
partem Thom.
ubi supra
o Dereb. Eccles.
6. 4.

they do that prayonely to the East. And this B. Jewel observes to be used at this day, ^k in all the great Churches of Millain, Naples, Lions, Mentz, and Rome, and in the Church of S^t. Laurence in Florence, the Priest in his service standing towards the West, with his face still upon the people, howsoever their Altars be standing or placed. Sixthly, This is utterly against what the man labours for all this while. Hee desires to ^l stand at the North end of a Table laid Altar-wise all along the wall, looking (as that posture requires) towards the South; and to bring this project to passe, hee makes (or would fain make) these two Historians to say, that the generall practice of the Church (besides a few places in Antioch) was to make their Altars ^q alwaies to look towards the East. Howbeit properly the Altars cannot be said to look at all; but those onely that officiate, or pray upon these Altars. Lastly, the Coal being now quite spent, that hee might be sure to go on with a stench, especiall in the sense of those Readers that have any Noses, doth fain a Tenet to be maintained, which is apposed in all the Letter, That Communion tables should not stand or be placed towards the East. Who ever said so man? The Writer of the Letter, is but too much for it, not allowing the ordinary exceptions of ^m Bellarmine, ⁿ Suarez, or ^o Walafridus Strabo before them, that it might be otherwise, when the conveniency of the building doth require it. It may stand to the East, in the Body of the Church, much more in the Body of the Chancell, unlessse

lesse the man would have it planted in *Eden* (where God planted his Orchard) to be sure it stood far enough in the *East*.

I will conclude this brangle with a better reason then any this doughty Scribbler could think of, why all the Churches in those parts had their *Altars* and *postures*, in the same *manner* that the *Temple* and *Synagogues* of the *Jews* were formerly contrived. Because upon every occasion of their conversion to *Christianity*, the entire *Synagogues* of the *Jews* undemolished and unaltered, were turned in a trice to *Christian-churches*, as you may read at large in two severall *Greek* (p) copies lately printed, of a Book written by S. *Athanasius* under this title, *De passione Imaginis Domini nostri, &c.* But how indifferent they were in the midst of *Rome* it self in those primitive time how their *Churches* should stand, the very *titles* of the *Cardinals* preserved to this day, doe clearly witness, being all of them (in a manner) converted to *sacred use* from the habitations of *private men*. Especially that of our *Countrie woman* (if we may believe our *Papish* & *Heralds* (the Lady *Claudia* who suffering this part of her patrimony (the first lodging of S. *Peter* in that City) to descend upon her daughter by *Pudens*, gave an opportunity to have it converted to a *Title* and a *Church* called at this day *Santa Pudencia*: A blushing Saint, to whom this *Doctour* (when his *Altar* is up, and conveniently beautified) should doe very well to addressse more speciall and peculiar devotions.

p Ex M.S. Palatinis vetustissimis. Athanas. Opera. G. I. tom. 2. pag 631. & 632. Peter Bishop of Nicomedia attests this booke, Conc. Nicen. 2. Act. 4.

q Broughtons Eccles. History of Brit. Age. 1. c. 1. Parsons 3 Convers. p. 1. c. 1. p. 17. Baron. in Martirolog. Roman. ad 19. Mai.

And

And here I could make an end, if the *Doctours* ignorance would give me leave: Which I cannot endure should abuse so mild and patient a *Reader* as hath held out so long a *Discourse* of no more use or consequence unto him in the reiglement of his soule, or advantage of his civill conversation. And that is, in his foolish definition of the *Diptychs* in the primitive Church, which is this; The *(r) Diptychs*, i. e. *The commemoration of those famous Prelats and other persons of chiefe note, which had departed in the Faith.* A description, that no man, who could with the help of a *Lexicon*, have but known the meaning of the *Greek* word, would ever have offered (in this learned age) to have imposed upon his *Readers*. I have seen a naughty boy, that having but two leaves of his *abc* left, being graveld in the one, would reare it out, and go very pertly to be pos'd of his Master in the other. No otherwise doth our *Institious Divine*

r. Pag. 55.

1 V. r. c. Agl. I.

(--(1) *Sic parvis componere magna soleamus.*)
behave himself in this place. The *Diptychs* in the primitive Church, were two *Leaves, Tables*, or *Boards*, bound like an *oblong* Booke; in the one *Column* whereof were written the Names of such worthy *Popes, Princes, Prelates*, and other men of noted *Piety*, that remained yet *alive*, and in the other, a like *Catalogue* of such famous men as were already *departed* in their *sleep*, as the *Greek*, or in their *passage*, as the *Maxarabick Liturgie* terms it. This man having heard by some body, that there was heretofore out of these *Tables a Commemoration*

tion of the dead at the time of high Masse or Communion, was willing to let the world understand so much, and therefore made haste to put it in print. But being unskil'd in the other leaf, he tore it quite out of his A B C; as not bound by any law of God or man, to write any more then he knew himself.

Now the *Greek* word in generall, signifies any thing that is *two-fold*, in the form of a *paire of Tables*: And in this particular, was (without all question) borrowed for this sacred use, from the first book of *Homer's Iliads*; where

doth signifie their laying of a (x) *fold* or *lining* of tallow on the one side, and another *fold* of fat or tallow on the other side of the *flesh* which was to be offered in the Heathen *sacrifice*, to make it burne the clearer and sooner in the *Holocaust*. From this proper and reall, it was taken by the *Greek Fathers* to signifie that *Metaphoricall* and *improper sacrifice of Commemoration*, as well of the *living*, as of the *dead*, us'd in the Church in those ancient times. And these *Tables* were alwaies *double*, as I have told you the word generally doth require and report. (x) *Lindan* saw one of them at *Biscay* in *Spain* at the Church of *S. George*. They were like two little *doors*, a foot and a half high, to be opened in time of high Masse, and clos'd again as soon as it was finished. They contained the names of generall *Counsels*, *Popes*, *Emperours*, *Princes*, *Prelates*; the *living* in the one page, and the *dead* in the other; saith *Iosephus Vicecomes*. They were two *Tables*; the one containing the names of those that

Gg

were

2 In verbs,
diptycha.

a Bib. vet. Patr.

tom. 2. p. 16. &

17.

b In the Edition

of S. Andreæ, p.

21 & p. 29.

c To 2. vet. Pat.

p. 53.

d Ibid. p. 80.

e Niceph. Hist.

Eccl. lib. 16. c.

19.

f Concil. fuzle

Bini. tom. 2. p.

508.

g Ambros. Pe-

lag. Annot. in

Chrysost. Liurg.

Wormatiz. Ann.

1541. Annot. 163

in hoc verbum,

Duplicare.

were alive, the other of those that were departed, saith learned (x) S^r Henry Spilman. And it must be a true description. For besides that wee read the Priest commemorating the living and the dead in S. (a) James and S. (b) Peters, and the *Descours* performing the *Diptychs* of the living and the dead in S. (c) Basil, and S. (d) Chrysostoms Liurgie; (e) Euphemius is said with his owne hands to have put out *Mongus*, that was dead, and inserted *Felix*, that was alive: And (f) *Timotheus* is charged in a generall Councell by the Bishops of Egypt, for scraping out *Proterius*, and inscribing himself and *Diocorus* into the sacred *Diptychs*. Nor have I ever read any learned man that gave this wooden book any fewer then these two *Columns*. I have read of (g) one that gave it foure two in either leaf. The first contained a Memoriall of *Saints*, already *Blessed*. The second, a remembrance of good people at rest, but not yet *consecrated*: The third made a rehearfall of *pious* and *exemplary* men, that they might be hereby more encouraged: The last was an enumeration of some *notorious* and *debauched* people, that they might by this means become ashamed of themselves, and in time amended. And into this *Columnne*, I could be willing, if the Church approve thereof, this railing *Doctour* might be inserted: Promising that if ever I heare those *Diptychs* read in the time of the *Communion* at the *holy Table*: (though laid *Altar-wise*, and all along at the *East-end wall*) yet shall it not deterre me in my *devotions* from saying thereunto a hearty MEM.

F. T. N. I. S.

(3)